

First Black republic still needs liberation

Bert Witvoet

PORT-AU-PRINCE, Haiti — The student revolt that erupted here in the second week of January may be the beginning of a new era for this hitherto quiet but oppressed island republic. According to reports leaving Haiti, the Roman Catholic Church in Haiti is in the process of becoming a major player in the drive for greater democratic freedom.

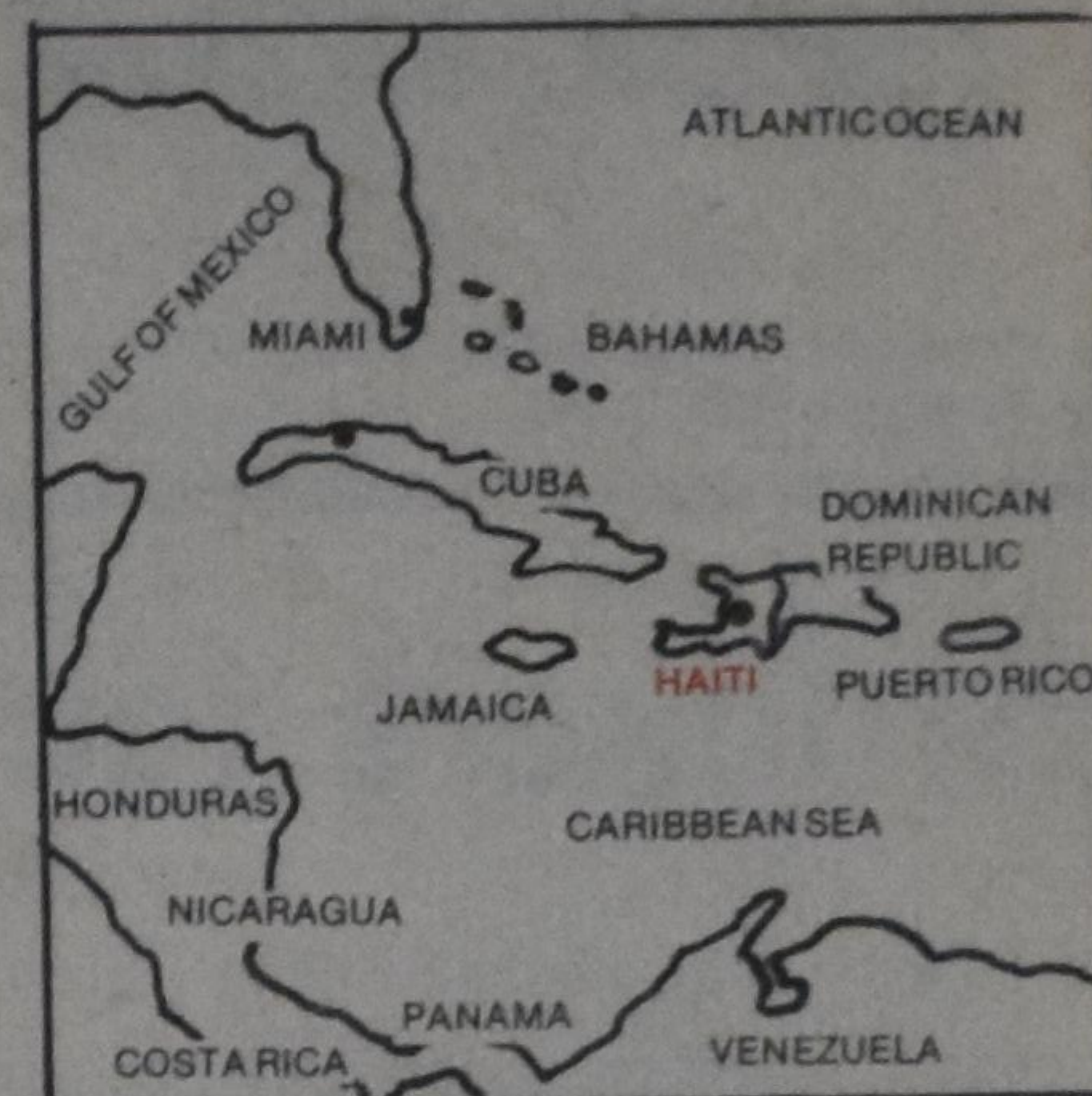
What started things off was the

referendum held this summer. President Jean Claude Duvalier, under pressure from the United States because of his government's violations of human rights and gross neglect of the poor, held a referendum to seek a mandate from the people.

According to reliable sources in Haiti, the referendum was a sham. It included three items on greater democracy and one that sought affirmation of Duvalier's presidency

for life. Only one answer of yes or no could be given to all four questions, which were by nature contradictory. If you said yes to democracy you also said yes to the life-long presidency of Duvalier. Saying no to life-long presidency also meant saying no to greater democracy.

Several Catholic priests reported on the deceptive referendum. Afterwards, some were beaten, one so severely that he died. That event shook the Catholic



Church out of its complacency.

The student uprising is seen as a direct consequence of what happened last Continued on page 4 ...

Thinkbit

Money is like manure. If you pile it up, it stinks terribly; if you spread it around, it makes things grow.

Millard Fuller

CBC plans 'superstation'

Henry de Jong

MONTREAL, Que. — The CBC would like to transform its Windsor, Ont. TV station into a "superstation" that would send Canadian programs by satellite to cable companies throughout the United States. This plan was announced as part of the CBC's over-all report to the federal task force on broadcasting policy, made public last Thursday.

According to one source, the Nielson rating company discovered that CBC's

Windsor station already has about 1 million American viewers for such programs as *The Nature of Things* and *The Fifth Estate*. The Windsor station is in a unique situation because it is so close to the large Detroit market. Because it is not permitted by U.S. networks to broadcast many of their popular programs, its program schedule is almost entirely Canadian. The proposed superstation would preserve this bias towards Canadian content.

It is expected that the new channel could break even after three years and earn as much as \$100-million in annual profits from advertising after a decade. The signal would be beamed to about five million U.S., and another five million Canadian cable TV subscribers. This means that Canadians outside of Windsor would be able to receive two CBC networks.

Canadian private broadcasters, such as Global, and CTV, as well as the National Film Board and provincial educational networks would be asked to join the network.

The report to the task force also proposes that CBC drop all but the highest quality U.S. programs by late next year and that it contract out, to private companies, up to half of its program production.

CBC's proposal has to be approved by the Canadian Radio-Television and Telecommunications Commission.

Commission wants law on being your "brother's keeper"

Stan de Jong

OTTAWA — The prestigious Law Reform Commission of Canada has recommended that the *Criminal Code* be amended so that the state "can prosecute a person who fails to assist another whose life is imperiled, where the accused is able to do so without serious danger to himself."

In other words, the criminal law should require Canadians to be their "brother's keeper."

The commission was established in 1971 for the purpose of modernizing Canada's federal laws and making them more meaningful, relevant and effective. It has addressed a wide range of legal issues and many of its recommendations have been or will likely be incorporated into law.

On release of Working Paper 46, Commission President Mr. Justice Allen M. Linden said: "Most Canadians would find it shocking that,

in a country as caring as ours, a person can sit and watch a baby drown in a puddle of water without lifting a finger, and not be accountable either in the civil or criminal courts."

Many other jurisdictions (including Quebec) have already established a "duty of easy rescue." But, as yet, our criminal law does not make this an obligation where a life can be saved with little inconvenience to the rescuer — for example, by calling the police, throwing a rope or offering a helping hand.

Continued on page 5 ...

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The "evil stepmother" abounds in folk tales. Are they really? p.10
Phil Brouwer describes his road to South Africa p.11

Calvinist Contact

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January 17, 1985
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Canadian groups struggle to feed the needy

Margaret Griffioen

TORONTO, Ont. — An estimated 4.3-million Canadians live below the poverty line and almost two million "live in total hardship," says the Rev. Dennis Drainville in a January 1 *Globe and Mail* article.

The Anglican priest runs Stop 103, a Toronto-based agency which assists the poor with job searching, resume writing and meals. "Half the people we see (an average of 100 per day) show symptoms of malnutrition," says Drainville. Some are parents who don't eat for a few days so they can feed their children, or babies who exist on sugar water at the end of the month before the welfare cheque arrives.

Christmas 1985 saw record numbers of people approaching organizations such as Stop 103 for assistance with food. Many agencies across the country are concerned that food needs will not be met in January and February, the most difficult months for the poor.

Calvinist Contact spoke with some well-known organizations in three Canadian cities who provide immediate and long-term help to the needy.

Toronto

The Scott Mission here had 4,000 applications for its Christmas hamper and the Salvation Army gave out over 5,000 food "units" as well as maintaining the traditional hostels and soup kitchens. Second Harvest (a group which brings surplus food from restaurants, greengrocers and supermarkets to the poor and hungry through 30 agencies and churches) gave out 44,000 pounds of food in December.

Salvation Army Captain, Gordon Bobbitt, told the *Globe* that the disproportionately high cost of housing is the most compelling reason people cannot afford food. The Salvation Army has seen an increase in what Bobbitt calls the "working poor." Their income is too high to qualify for

government assistance but too low to cover both rent and food. In the past, said Bobbitt, we saw most of our clientele receive some government subsidy, today, 90 per cent of those we help are on their own.

Montreal

There has not been an appreciable increase in the number of needy in this city according to Arthur Muirhead, director of one of the oldest missions here. Welcome Home Mission (a rescue mission which gets "people off the dole and back into society" through immediate helping services and rehabilitation programs).

Continued on page 4 ...



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Accounting: Willy Suk-Kleer
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Editorial

Smokers face tough future

Our society is clamping down on smoking in public. Now that scientific evidence is pointing more and more to the hazardous effects of secondary smoke, the legal and moral aspect of smoking is taking on new dimensions.

The old arguments of freedom of choice apply less and less to the person who fouls the air that someone else has to breathe. As someone recently explained in a television debate, public smoking is no longer a question of democratic rights. "The freedom to swing your arm stops when you hit me in the face. Likewise, the freedom to smoke stops when the smoke reaches my nostrils."

At the moment, one out of every three Canadians smokes, which is better than the 50 per cent mark of a few years ago. Here's another reason why smokers are going to face a tougher future. A two-thirds majority generally gets its way. Most politicians will build their political fortune on that kind of numerical strength.

Look for more controls and heavier cigarette taxes in the new year. Public places and transportation will see more smoking restrictions, and advertisers will be warned not to make lifestyle appeals to young people. One can see the day coming that smoking will be tolerated only in the privacy of one room in the home among consenting adults. Some Prime Minister may even comfort the harassed smokers with the slogan — "the State has no business in the dens of the nation."

In the meantime, smoking will probably not disappear from the face of this earth. There seems to be a tremendous

attraction to the addiction, even among those who have to overcome the discomforts of smoking the first cigarette. For some young persons, smoking will provide a group ritual, a mild form of rebellion, a token of identity. Eventually, it becomes something they just have to have after a meal or during a coffee break.

And they will rationalize their habit by pointing out the obvious weaknesses of others: overeating, overspending, drinking coffee, overworking and whatever other addictions afflict this generation. They will be right in thinking that they are not alone in being foolish. They will be wrong in thinking that such comparisons justify or excuse them. If they do admit to their own stupidity, they may do little more than raise unproductive guilt feelings.

All of which should make us hope that example and education will prevent more and more young persons from starting a habit which 30 or more years ago was considered an innocent pleasure that even gave status to the participant. The social trend is in the right direction, and the restrictive legislation will help.

For the rest, let's hope that no one will make a big moral issue of what in the beginning is usually no more than a peer-pressure activity. There is very little to commend the creational argument against smoking. If it is still used, one should counter it by suggesting that if God had intended us to take a shower, He would have given us nozzles instead of noses.

One day in the life of North America

Reading the 1986 Farmer's Almanac can be fun, even educational. One article explains what all happens in the United States in one day. For example, in one day six million tons of manure hits the ground behind farm animals, we are told. Actually, that statistic is faulty. It's not manure that hits the ground behind farm animals, it's dung. Manure is dung plus straw.

At any rate, reading those statistics may tell us quite a bit about the Americans ... and about ourselves. Canucks have habits that are very similar to those of the Yankees. To get a picture of how the statistics apply to Canada, all one generally has to do is divide the American figure by 10, and presto, you have the Canadian statistic.

What happens in the U.S.A. in one day, according to the Almanac?

In one day ... Americans buy 35 million paperclips. It is estimated that eight or nine million clips are thrown away, five million are twisted during telephone calls and only seven million are actually used for clipping paper.

In one day ... three Americans change their sex, 200 (presumably females) have their breasts enlarged, 90 have their breasts reduced, and 35 have them aimed in some other direction.

In one day ... Americans drink 17 million gallons of coffee, six million gallons of tea, 15.7 million gallons of beer and ale, and 1.2 million gallons of hard liquor.

In one day ... Americans treat themselves to 5,000 tons of candy. Dentists fill half a million cavities. Americans also spend \$3.6 million on toys and accessories for pets.

In one day ... Americans buy 38,000 Ken and Barbie dolls. They also buy 55,000 pieces of Barbie doll clothing, which makes the Mattel Corporation, Barbie's creator, one of the world's leading manufacturers of women's clothing.



In one day ... 3,000 Americans are confronted by a robber, 500 discover that they know the robber.

In one day ... Americans print more than a quarter million dollars of counterfeit money, 90 per cent of which is seized before it reaches the public.

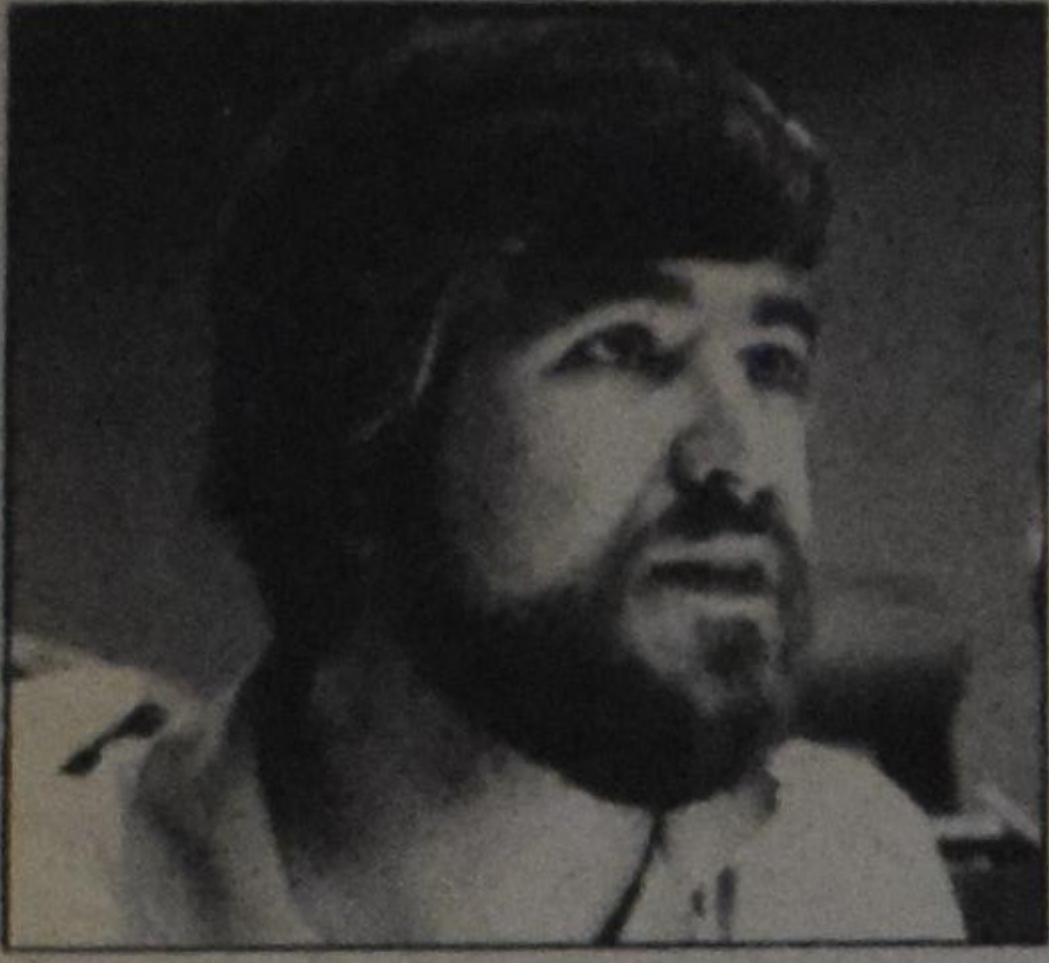
In one day ... Americans spend \$2.5 million washing their cars.

In one day ... Americans change 60 million diapers, 48 million of which are thrown out after one use.

One must wonder a little about what has happened in North America to the principle of stewardship — using resources sparingly as if they were valuable? We should, of course, exempt enlarging a breast from this questioning. That falls under the heading of making the most of limited resources. And aiming it in another direction? A harmless shifting of the status quo.

I wonder if the angels in heaven read the Farmer's Almanac. Perhaps it's part of their prescribed reading. They must conclude that North Americans shovel a lot more dung than the six million tons American farmers have to contend with.

JUST A MOMENT/HERMÁN PRAAMSMA



"There is nothing new except what is forgotten"
(Mademoiselle Bertin, 1744-1813)

There is nothing new under the sun!

What an old and yet what a profound statement. There is nothing new under the sun: what a depressing thought to enter a new year with. There is a predictability about things and events. Nothing will amaze us anymore.

In 1986 you and I will undoubtedly experience the same tired old routine as we did in 1985. Airplanes will continue to go down. Volcanoes will erupt and earthquakes will shake the ground. Terrorism will claim its victims around the world, especially at airports. Scandals will surface in governments, including our own. There will be continued concern about the Third World and hunger, about AIDS and Soviet Jews and Free Trade and a zillion other familiar things.

Nothing new under the sun. Madame Bertin makes *one* exception: for those who have feeble memories. For those who don't remember the past all things are new. But they are deluding themselves. You could add *children* to this category. They have no memories yet. Everything they see and experience, they see and experience for the first time. But they too quickly catch on.

Nothing new under the sun. Even the Bible seems to bear that out. Actually, the very words "nothing new under the sun" are a quotation from Ecclesiastes 1 verse 9:

What has been is what will be,
and what has been done is what will be done;
and there is nothing new under the sun.

All this would be a depressing thought at the beginning of a new year if it were not for one *other* fact, a fact that that same Bible insists on also. There may be nothing new *under* the sun, but what *God* does is new every day. It is Jeremiah who says it so beautifully:

The steadfast love of the Lord never ceases,
His mercies never come to an end; they are *new* every morning;
Great is Thy faithfulness! (Lamentations 3:22,23)

God's faithfulness is new each morning in our sinful, predictable, unrighteous world. God is there with His love, with His word, with His leading, with His readiness to forgive and call people to new(!) life and a new(!) living hope in Jesus Christ. It is God who has promised: Look! I will make *all* things new.

We begin again in 1986 in the confidence that God breaks through all staleness and tediousness, all sin and custom and habit, and that He is busy leading all things, also our very own lives, to the future of His Kingdom.

Herman Praamsma is pastor of the Fellowship Christian Reformed Church in Rexdale, Ontario.

Longer Letter

Stop smoking

As a regular reader of *The Banner* and *Calvinist Contact*, I have been thinking a long time about writing against smoking. Until now, I have read very few articles in these papers concerning smoking. When editor of *The Banner*, Rev. A. Kuyvenhoven, quit smoking, he advised others to do so as well because, "it stinks" Only two articles in our church papers, but the daily newspapers and especially Ann Landers, discuss the evils of smoking constantly.

A recent article in the *Hamilton Spectator* said that a mother who smokes in the home does more harm to her children than all the industrial pollution of that city. Smoking has ruined many lives and family relationships. Why is it then, that sincere Christians still keep on smoking? Isn't it time that we wake up and declare smoking a sin?

Where I work at the Texaco Refinery, smoking is not allowed due to the fire hazard it represents. However, in the places indoors where smoking is permitted, it is *not* done and signs are posted to that effect because of an organized effort by conscientious people who are *not* Christians!

Our tobacco farmers and industry are in serious financial difficulties due to the obvious cutback in smoking by non-Christian Canadians who see the danger to their health and that of future generations. While I feel concern for these farmers as a retired farmer myself, I am sure they can put their land to better use.

What of the starving people in Third World countries where there is not sufficient land and technology to produce enough food? Our politicians are trying to broaden the horizon of the tobacco exporting industry by advertising smoking to these hungry, often illiterate people.

What are the Reformed people doing about all of this? Many of our sincere sister American Churches are offended by smoking. It seems to me that the CRC is a very poor witness in this. How many brothers and sisters are we turning away from Christ and our church because of our smoking on church property? Smokers harm their own health, but secondary smoke also does great harm, especially to non-smokers and to the persons who have allergies; and many have.

We spend much money on Christian education; don't we have the right to have our children educated in the dangers, no, the *evils* of smoking (as well as drugs and alcohol)? Is not Christ, whose name these young Christians carry, offended when they smoke?

I write this in love, for God and His kingdom, and in genuine concern and love for my brothers and sisters in Christ. Let's not be *shamed* by this ugly vice, this sin of smoking!

Jannes Eising,
Simcoe, Ontario

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on. A long letter, 500 to 750 words, may be published in the upper right-hand corner of this page provided it meets

editorial standards. Letters may be abbreviated or only excerpts may be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

In time for Christmas

We received the Christmas 1985 issue today [December 17, 1985]. That's the first time in all the years that we have been C.C. readers that the Christmas issue arrived before December 25.

Thanks to you and Canada Post.

Joanne Voogd,
New Westminster, B.C.

Apartheid in Canada

Many blacks in South Africa are against apartheid. It seems that they do not want to preserve their own culture. They want a mixed society. This way the culture of the whites will be destroyed as well. There is no room in South Africa for self-determination if this happens. Separate development is out of the picture.

In the meantime, Moscow must have a hand in it. The Russians could conveniently use the Cape.

It is amazing to see that the opposite is happening in Canada. Native Indians want to preserve their culture and identity as much as possible. Not much is left. For this reason they work hard towards apartheid. They want their own townships (land and reserves) and their own local governments.

Little Cubas in the midst of Canada? That too will come in handy for Moscow. Whatever policy works best to spread world communism is acceptable. Never mind that land claims are contrary to socialist creed. In socialist

countries the State must own all the land. The people own nothing, although they call these prisons "The Peoples' Republic."

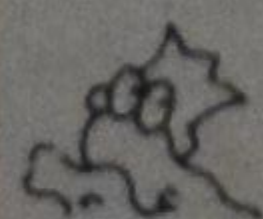
We have the Dene Nation and a lot of other nations within our borders. Sechelt for instance, with a population of 610 natives, wants municipality status. If Indians can stand on their own feet, and prove to us that they can, than I am not against their desire for apartheid.

But where are the anti-apartheid protesters now?

Bill Homburg,
Terrace, B.C.

Learn from television

I do like C.C. in its variety, only the longwinded pro/con separate, Christian organization and educational



Pontius' Puddle

THEY SAY ROCK MUSIC AFFECTS THE MORALITY OF US YOUTH... NONSENSE !!!



I'VE BEEN EXPOSED TO ROCK MUSIC AND VIDEOS SINCE THE AGE OF NINE, AND MY MORALITY ISN'T BEING AFFECTED AT ALL.



am a dedicated fan and very much enjoy her music.

I would like to comment on what I believe to be an incorrect statement regarding the lyrics of her newest album "Unguarded." Looking through the words of the 10 songs, I saw seven of them that are definitely directed at the relationship between her and God.

It is true, as you wrote, that Amy doesn't throw God's name around often, but the message is clear. There is only one song that is dedicated to her husband Gary, and the other two definitely show solid Christian thinking.

I am waiting to see how Amy infiltrates the secular music world, but I watch with your well-chosen words on my mind: Amy still loves Jesus. Amen to that!

Jennifer W. Hoekstra,
Annan, Ontario

WHY?



BECAUSE I NO LONGER HAVE ANY.



Canadian groups struggle to feed the needy

... continued from page 1.

Muirhead believes that this is probably true across the country, although reports may differ. He says the type of needy person has changed. "We used to help mainly the 'old alkies' but now most of our work is with the 'young druggies,'" he says. (The Salvation Army attributes this shift to the increasing aid provided the elderly which makes the young needy more visible.)

Major Bob MacKenzie of the city's Salvation Army agrees with much of Muirhead's statement. "The number of needy has not increased, but the number of needy applying for assistance has," he said. He cited higher costs of goods which make it impossible for people to "manage" as they did in past years.

Muirhead believes that 70 per cent of Montreal's needy are underskilled immigrants facing tough times adapting to life in Canada. MacKenzie added that there is also an increase in unemployment in the city due to the closing of industries and businesses such as Ultramar.

Although Muirhead is confident that Welcome Home will meet all its demands in January and February, MacKenzie said that these two months may be busier than usual for the Salvation Army, based on the greater than expected demand this past Christmas. The Montreal Salvation Army, at the last minute, had to prepare 1,500 more Christmas hampers than the 6,500 originally planned.

Welcome Home provided 160 hampers valued at \$100 at Christmas time. "At that time of the year all charitable organizations newspapers, etc., do this sort of thing," he said, explaining that many of these organizations have to put out an extra effort at Christmas time in order to continue receiving financial support. "I don't mean to downplay the importance of this ministry, but (by focusing on Christmas) you're looking at a blade of grass instead of the whole (field of the needy)."

Vancouver

Vancouver organizations helping the needy did not see a dramatic increase in the number of people they served last Christmas. "Hardships and high unemployment (16 per cent) have been in B.C. for a long time," says Major Bill Merritt of the Salvation Army. "We are already up to our armpits." (The Salvation Army provided 31,000 people in the lower mainland with Christmas help ranging from food hampers to dinner for

2,000 people.)

Like the Salvation Army, Union Gospel Mission is also constantly geared to assist high numbers of needy people. Executive Director Maurice McElrea concurs with Merritt that there is much need in the city because of the high unemployment rate. He adds that this rate is higher for young people and, as a result the average live-in age at the mission is 25.

"People must realize that the (needy) are not just your down and out, rubbie-dub, wino types, (although that element still exists, he says). Unemployed young people are today's needy. If they receive a government cheque of \$330, and their room costs \$200 they have to try to buy food and other needs on the remaining \$130," said McElrea.

Merritt adds that although the B.C. Government is helping more people this year through welfare programs, they are not increasing the amount individuals receive. Thus, we find ourselves meeting many fill-in needs such as clothing and furniture, he says.

As well as its usual counselling and immediate food and accommodation services, Union Gospel Mission supplied 200 families (which the mission was in contact with over the year to assess their

needs) with 1985 Christmas hampers. They also worked closely with Rev. John Dresselhuys in supplying parcels to seafarers.

McElrea is concerned that the city's missions will have a tremendous strain on their resources with the opening of Expo '86. "There will be drifters coming into the city, people coming and running out of money and others coming, hoping to find work to financially support their stay, he said. This plus people using cheap accommodation and other goods needed by the poor will strain the city's helping organizations.

South Africa — a country in conflict (5)

A series of eight brief comments on what's happening in and around South Africa by a former South African, who writes, "I'm still in love with my old country and I'm concerned about its fate."

Call a spade a spade

John Plaatjes

The recent performance of Prime Minister Mulroney at the U.N.O. was a great boon to the Kremlin, but was a bit of a shocker to those who know the South African situation. I agree with him in condemning apartheid as a "heinous method of classification" and the segregation of peoples into "group areas," but I do not agree when the Canadian ambassador, Stephen Lewis, describes South Africa as "the most heinous regime on earth."

Mulroney had nothing to say about numerous other regimes at present who surpass South Africa in heinousness, wickedness and inhumanity. Not a word about the untold numbers of death camps (gulags) in the Soviet Union, the millions being persecuted, imprisoned, oppressed, tortured in the satellite countries swallowed by Russia. Or the continuing slaughter by the Soviets in Afghanistan, Cambodia, etc..

Who applauded the loudest after the Mulroney speech? Who almost disrupted the austere UN assembly by mobbing Mulroney to congratulate him on "demolishing" the heinous regime of South Africa? Why, the communist and Marxist dictators of countries with the worst human rights violations in the world — those with blood on their own hands for murdering the opposition in their so-called "social democratic" countries, and for hounding Christians to death.

Lives lost each day

Less than 24 hours later, Ronald Reagan was closer to the truth when he called a spade a spade, when he named those countries with which the Soviet Union is supplying arms to kill their own people, including Ethiopia, Angola, Nicaragua and Afghanistan.

Did you see any of the communist-bloc gentlemen come over to the podium to thank and congratulate Ronald Reagan for his speech?

"All of these conflicts are the consequences of an ideology imposed from without, dividing nations and creating regimes that are almost, the day they take power, at war with their own people. And in each case, Marxism's-Leninism's war with the people becomes war with their neighbours."

"Lives are lost each day," said Mr. Reagan. He noted that there are 188,000 Soviet troops

in Afghanistan, 140,000 Russian-backed Vietnamese troops in Cambodia, 1,700 Soviet "advisors" and 35,000 Cuban troops in Angola, plus 8,000 Soviet-bloc and Cuban troops in Nicaragua. I'm wondering why CBC cameras don't roam those areas and show the world what is going on.

Mr. Mulroney said that one day "such persons like Nelson Mandela will prevail." But this year, Amnesty International (AI) refused to bend to pressures by the left-lib to recommend Nelson Mandela as a prisoner of conscience.

Prisoners of conscience

At the same time AI issued in its Bulletin no. 6 (October, 1985), a campaign against institutionalized torture, and conferred the prisoner-of-conscience status on three outstanding Soviet citizens; Mr. Koryagin, a psychiatrist serving his 13th year for collecting damning evidence against Soviet atrocities in institutions; labour organizer Yegor Volkov, who is suffering unspeakable inhuman treatment in torture hospitals; and Anna Chetkova, a Baptist, who, according to the AI bulletin, has spent the last 12 years in a Tashkent "special" psychiatric hospital "because she openly confesses her belief in God and refuses to accept communism."

She has been subjected to mind-altering torture drugs "solely for her non-violent expression of her religious beliefs." Amnesty International urges all people with a "conscience to please send letters to the Soviet authorities for immediate release of these prisoners of conscience."

Now contrast the plight of Mr. Mandela, in a South African prison. He is no longer in total isolation on Robben Island, but has limited family access, good food, no forced labour to perform. He has also completed two more degrees in prison, being supplied with books and materials. No mind-bending drugs. Three top surgeons, one of them British, attended to him recently, not to destroy his life but to save him.

Come on, now, Mr. Mulroney, stop playing devil's advocate for the Soviets and their puppets. Lenin had a name for such persons like him: "Useful idiots."

John Plaatjes is a South African immigrant, retired Christian Reformed pastor and Ontario Supreme Court clerk who lives in Port Credit, Ontario.

First Black republic still needs liberation

... continued from page 1.

summer and fall.

A dictatorial republic

In the light of the oppressive rule of Duvalier and especially of his father Pappa Doc, it is surprising to learn that Haiti is the oldest black independent country in the world.

After the slave revolt of 1804, the people who led the revolution took over the white model of master and slave and simply continued the dictatorship. Since no one from the original indigenous population were left after the 1700s, almost all Haitians are descendants of slaves imported from Africa.

This historical highlight helps to explain why Haitians have shown so little resistance to the kind of government they have had to endure and the tremendous poverty they have been exposed to. Under one half of one per cent of the population has an income that equals 44 per cent of the gross national product.

This means that 99.5 per cent of the population has to content itself with the other 60 per cent. In dollars this amounts to \$150 per head per year for poor Haitians.

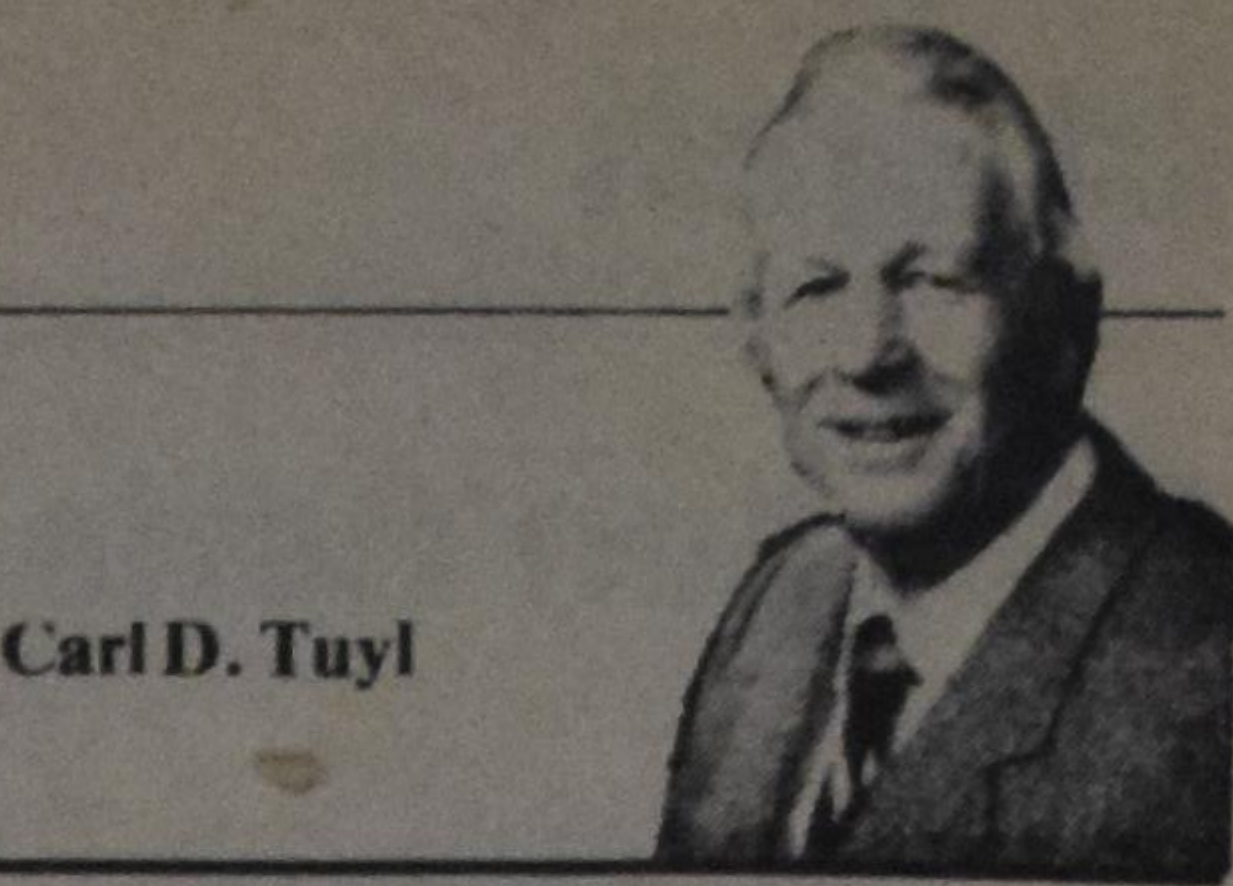
A backward-looking religion

Another reason why Haitians have rebelled so little is that so many still adhere to the Voodoo religion. Voodoo religion looks backward in time, not forward like the Christian religion. It looks to ancestors and spirits for the meaning of the present.

This makes Haitians fatalistic about their own situation. If you are weak and poor, that is because your ancestors were also weak and poor. Your force is weak.

The present unrest in Haiti shows that students are breaking out of this feeling of powerlessness, however. With the teaching and moral support of the churches, the grip of the past can be loosened. If Duvalier does succeed in making his presidency last for life, it may be because his life will be shortened by some unforeseen action of liberation.

Pressreview



Carl D. Tuyl

The House has been in recess which makes for rather quiet times in Ottawa. Many members have been with their constituencies, although there were others in more exotic places.

I try to keep in touch with my own constituency, and I tend to ask people what they think is the most important news. So in the past week I approached an elderly lady whom I, with much pleasure, count among my friends. I asked her because I knew that she stays informed about the political scene, and I expected her to give the New Year's exchange between Reagan and Gorbachev top rating. It turned out, however, that she was excited about quite a different item in the news. She had even cut it out of the paper for me. It was the news that podiatrists — foot doctors —

can now operate with laser beams. It goes to show that the importance of news is a relative issue. What is important for you might not be important for someone else and vice versa.

The fact that the baby bonus went up a penny a day is another demonstration of the relativity of importance. If your family had budgeted the normal increase, which would have been four per cent, and then only got one per cent, it is an important cutback. For me, who hasn't had the benefit of such largesse for a long time, it was rather unimportant.

The whole country speculated about how Mulroney would settle the Quebec affair. The Quebec part of his caucus was dissatisfied about its representation in cabinet, and in general

about its lack of influence on policy and decision making. It is the geographical reverse of earlier times when those kinds of complaints usually came from West of Winnipeg. It is expected that the Prime Minister will attempt to solve the disunity and imbalance by some musical chair dance in the cabinet.

The arguments for and against free trade begin to resemble the Babylonian confusion. For and against dissertations and speeches multiply with the speed of rabbit procreation. Here is the wisdom of this columnist; and you might take it for what it is worth: it will be good for some, and it will mean the death for other sectors of our industry. For the country as a whole it will be economically beneficial. Enlargement of markets

always is. There will indeed be increased pressure towards what I call "Americanization" of our life, but that will happen regardless of whether free trade will become reality. I am happy to report that with regard to the calling of ministers in the Christian Reformed Church, an international denomination, the trade is in the process of becoming freer. There is — I notice — more calling across the border.

The beer brewers are dead scared of even mentioning free trade. They are convinced that under the present circumstances they could not compete with the Yankee product. This has to do also with much government intervention and regulation in that industry. I mention this industry in particular because there isn't even East-West free trade in beer, let alone North-South exchanges. Beer brewed in the Maritimes cannot be imported in Ontario, which I find pretty ridiculous. It shows that we have some inter-provincial negotiating to do.

There has been considerable political posturing between Lybia and the Western countries. It is generally expected that Israel will avenge the Rome and Vienna attacks. Nobody knows where and how. Washington had counselled the Israeli's to restrain their counter-actions while at the same time making threatening gestures toward Lybia. Col. Moammar Khadafy seemed to enjoy the limelight. European airports in the meantime looked like besieged fortresses.

New Year's Day was the day when the European Common Market got two new members. Spain and Portugal joined the world's biggest free market. The expectations of economists around this event might be helpful in judging our own situation. European Community experts believe that both Spain and Portugal could suffer higher unemployment in the early years of membership because of competition from more efficient Northern industries.

There will be two important events this year worthy of advance notice: Expo '86 in Vancouver and the anniversary reunion of the December 7 Division in August. This column will keep you informed.

The last item this week comes from the NCRV radio program magazine. There was this sea captain who was about to depart when his wife was expecting a baby. "I will send you a telegram," she said. "Please don't do that," the captain answered, "I would have to treat the whole ship's company." The captain and his wife agreed on a coded message. "I will wire that a barrel of sauerkraut has arrived," the captain's wife said. And so it was agreed. After being at sea for two months the captain received the following telegram: "Arrived: two barrels of sauerkraut, one with sausage the other without."

Carl Tuyl is pastor of the First Christian Reformed Church in Kingston, Ontario.

Commission wants law on being your "brother's keeper"

... continued from page 1.

The commission wants the *Criminal Code* amended to state "that everyone commits a crime who fails to take reasonable steps to assist another person whom he sees in instant and overwhelming danger, unless he is incapable of doing so without serious risk to himself or another or there is some other valid reason for not giving assistance."

Duty of rescue

Common law presently imposes duties on persons who create dangers and the present *Criminal Code* now requires persons involved in motor vehicle accidents to offer assistance to any person who has been injured.

But our *Criminal Code* obviously has a flaw as regards rescue duty. Canada could learn much from other countries. The penal codes of Belgium, France, Germany, Greece, Italy and Poland all make it an offence "to fail to render reasonable aid" in case of danger. In Austria it is a crime not to help in case of an accident for which one is responsible. Similar provisions

are found in Sweden and in the Vermont penal code in the United States.

Dramatic new direction

The commission raises other issues questioning the fact why Canada's criminal law traditionally focuses on acts which cause harm while "neglecting omissions which can expose persons to serious harm or indeed actually harm them."

In eloquent language the commission makes its point: "Murder consists of killing and not of letting die; arson consists of setting fire to and not of allowing to burn; and theft consists of taking property and not of its non-restoration to its owner. The law requires me not to hurt my neighbour, rather than to love him — it does not make me my brother's keeper."

Now why should not criminal law treat acting and not acting in the same way? The commission asks why should not killing and letting die both qualify as culpable homicide?

Why should not setting fire to and letting burn both qualify as arson? And why should not taking property and non-restoration of it to the owner both qualify as theft?"

The commission, therefore, wants to point the law in a "dramatic new direction" which would allow criminal liability for omissions in exceptional circumstances where the failure to act creates an exposure to, or actually causes serious harm to others.

Added Special Adviser Patrick Fitzgerald: "In the nuclear high-tech era where a failure to turn a valve or flick a switch can seriously harm tens of thousands of people, we can no longer afford to turn our eyes away from the consequences of carelessness, recklessness or negligence as expressed through omissions."

Free copies of Working Paper 46 can be obtained from: The Law Reform Commission of Canada, 130 Albert Street, 7th Floor, Ottawa, Ontario K1A 0L6.

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"We want to be YOUR Valentine"

Church

Marian Van Til, page editor

Stephen Series celebrates 10th year

ST. LOUIS, MO. (SM) — "God's grace, hard work, and meeting critical needs in the church today." According to Dr. Kenneth Haugk, these three ingredients account for the steady growth of the Stephen Series, a system of training and organizing lay persons for caring ministry in and around congregations.

The Stephen Series is celebrating its 10th anniversary in 1985. For Haugk, founder of the Stephen Series and Executive Director of Stephen Ministries, the anniversary provides an opportunity to look back on what has happened with the Stephen Series over the last decade. He points with joy and thanksgiving to remarkable growth:

- from one congregation to more than 1,000;
- from nine lay Stephen ministers to more than 50,000;
- from one denomination to over 40;
- from one area in St. Louis, Missouri, to a growing network, including 47 states, five Canadian provinces, the Canal Zone, Germany, Australia, and the Middle East;
- from Dr. Haugk and one part-time assistant to a staff that includes five full-time pastoral staff and 25 individuals in other roles.

Great need

The idea for the Stephen Series began for Haugk in the early 1970's as a result of the great need he saw for Christian care in a congregation he was serving in St. Louis. "Our staff was overworked; people who desperately needed quality care were not getting it; and members were seeking significant and meaningful ways to live their Christianity actively."

So, in 1975, Haugk, an ordained minister and a licensed clinical psychologist, trained a group of nine individuals to visit and care for people in crisis: bereavement, divorce, terminal illness, hospitalization, and other painful and difficult human experiences.

As a result of great interest



Dr. Kenneth Haugk (centre), founder and Executive Director of the Stephen Series system of lay caring ministry, autographs a copy of his new book *Christian Caregiving — a Way of Life* for representatives of two congregations from Coff's Harbour, New South Wales, Australia, at the June, 1985, Stephen Series Leader's Training Course in Berkeley, California. The Stephen Series is celebrating its 10th anniversary this year.

from other congregations who'd heard about this ministry, a pilot program was developed, refined, and field-tested in 25 congregations over a three year period.

Series helps meet needs, say CRC pastors

Many pastors and lay leaders who have experienced the same needs as Haugk's have come to explore and implement the Stephen Series in their own congregations. "Our people have plenty of needs and Stephen Ministers are a great way to meet those needs," says the Rev. William Vanden Bosch of Oakdale Park Christian Reformed Church in Grand Rapids, Michigan. "But, also, the Stephen Series is a great way to help us fulfil our commitment to every member ministry by giving training that enables those with gifts in the area of caring to develop and use them."

"The Rev. Al Helder of Immanuel Christian Reformed Church of Fort Collins, Colorado adds, "Our ongoing pastoral care simply wasn't getting done; there was just no way I could do it all. Now, when someone loses a mate to death or divorce, for example, we have a Stephen minister who can keep contact with them for an extended period of time. Now our widows are being seen, our grieving people have

support. It's wonderful."

What about the future? "We at Stephen Ministries will have plenty to do for a while," replied Haugk. With 1,000 congregations involved in the Stephen Series so far, we still have 369,000 to reach in the USA alone."

For further information about the Stephen Series and specific dates of Leader's Training Courses, write: Stephen Ministries, 1325 Boland, St. Louis, Missouri 63117, or call 314/645-5511.

Church News

Christian Reformed Church

Called

— to First, Medicine Hat, Alberta, Rev. Leonard T. Schalkwyk of Springdale, Ont.

Accepted

— to Vauxhall, Alberta, Cand. John Huizinga

Attention clerks

Calvinist Contact welcomes contributions to the Church News column. Announcements concerning classical and synodical meetings, and announcements of calls extended to pastors, calls accepted or declined by pastors can be sent to: Marian Van Til, Church Page Editor, *Calvinist Contact*, 99 Niagara St., St. Catharines, ON L2R 4L3.

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Rime or Reason

To feel someone's hurt and
pain
as the thrust of a dull knife
is, though it seems inane,
to lose a little bit of life.

Pastor Pete, with dedication;
decided to start gardening;
then discovered, to his
consternation,
that weeds also grow in the
congregation.

Sy Nodd

Klaas Sis

Getting back to our (Latin) roots

Evelyn Witter

An anthem is now "a hymn" or choral composition but it was formerly a composition sung responsively with parts sung by two alternating voices or choruses. The original word was Greek *antiphona* from *anti*, "over against" and *phone*, "sound" or "voice." *Antophona*, (through the Latin of the early Christian missionaries), comes into Anglo-Saxon as *antefne*, Middle English *antefne* and *antym* — modern English *anthem*.

BIBLE comes from the papyrus of the ancient Egyptians. The world's earliest form of paper was made by the Egyptians from the papyrus, a reed native to the Nile Valley. The pith of the plant was sliced and pressed into a sheet which was used for writing. The Greek word for this material was *biblos*. The first books were long, rolled-up sheets of papyrus, and so *biblos* came to mean "volume," "a book." It was borrowed into Latin as a plural, *biblia*. That is where the French get *bible* and the English version is also *bible*.

CAROL was originally a dance. Carol is a word that has certainly wandered far from its original meaning. The Greek word *choros* meaning dance, combined with *aulein* "to play on the flute," formed *choraules*, "a flute player who accompanied the choral dance." Through the Latin *choraules* the word developed into the Old French *caroler*, "to dance," and *carole*, "a dance accompanied by singing." In English, *carol* kept its meaning: "a round or ring dance accompanied with song." Gradually the meaning of "dance" was lost and "song" alone survived, so that now *carol* is a song of praise or a ballad of religious joy, as an Easter or Christmas carol.

CHAPEL came from the "sacred" cloak of St. Martin. Late Latin *cappa* meant "cloak," and a diminutive form *cappella*, meant "a little cloak," "a hood," "a cowl." The cloak worn by St. Martin of Tours, who died in the fourth century, was preserved as a holy relic, and the word *cappella* was used to refer to the shrine in which St. Martin's cloak was kept. So *cappella* came to mean place for keeping sacred things. Then it grew to mean any holy place, or place of worship. The old French form *chapele* taken into English was *chapel*.

CHAPLAIN was derived from chapel meaning the guardian of the shrine where St. Martin's cloak was kept. The Latin for chaplain was *cappellanus*; the French was *chapelain*; English *chaplain*.

CONGREGATION means flock. The symbolism so beautifully expressed in David's twenty-third Psalm is fully justified by origins of our words *congregation* and *pastor*. Latin *grex*, *gregis* means "flock" or "herd" and is the basis for the words *congregare* meaning "to gather into a flock." Derived from this is the Latin *congregatio*, which taken into English is *congregation*.

PASTOR carried out the same symbolism as congregation. Latin *pascere* means "to pasture" "to feed." The past participle *pastum* gives Latin *pastor*, "a shepherd" or one who cares for the flocks." Later, the figurative meaning developed, "a keeper of souls" or "minister of the church."

PSALM came from the Greek musician's harp. Greek *psallein* meant first "to pull," "to twitch," and then applied specifically, "to play upon a stringed instrument," as a harp; then "to sing to the harp." The verb *psallein* formed a noun, *psalmos*: "a song or poem" "a sacred song." Borrowed by Latin as *psalmus*, it gave Anglo-Saxon and Middle English *salm*. Modern English still pronounces the word so, but the Latin spelling *psalm* has been restored.

SATAN means the great adversary. The word for the devil of the Scriptures, humankind's great enemy, is derived from Hebrew *satan*, "adversary," which is based on *satan*, "to be adverse," "to persecute."

SEMINARY means a seed bed. In modern usage seminary means a special sort of college. It would be appropriate to say, "a place where seeds are planted in the minds of the pupils," because *seminary* comes from a word meaning "seed." Latin *semen*, *seminis*, "see," made the noun *seminarium*, "a nursery" for plants, then a place for raising and training the young. English borrowed this as seminary, with the same senses as the Latin.

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Presbyterian Comment

Robert J. Bernhardt

A place for the dramatic in worship

Driving past a Roman Catholic Church on Christmas Eve triggered for me a series of reflections about worship.

The exiting worshippers reminded me of the awed tones in which some adults and children in my childhood world spoke of Midnight Mass on Christmas Eve. Though I knew clearly that this was a "Catholic" observance, I believe I also realized that we Protestants had nothing to match it. By that I mean there was no Protestant worship service — not even Easter Sunday — that came close to raising the almost universal response amongst Protestants that that Midnight Mass did amongst the "Catholics."

Gripping splendour

Whatever went on there, and I guess I didn't really know until after the introduction of televised services, there was something about the splendour and

pageantry of it all which was gripping to so many. Again through the eyes of a child, the best we Protestants could do was protest about vestments and rituals — we didn't seem eager to analyse what constituted its popular appeal.

Although I am somewhat of a traditionalist about worship, I suspect that we sometimes miss the boat. Surely there is a place for the dramatic in worship. Surely the dramatic element can be cultivated without inventing an elaborate mythology or inviting a response based on mere superstition.

Perhaps the mood of our times does to a degree resist the dramatic. Or people are perhaps more inclined to honour simplicity and even folksiness than they are the elevated and the dramatic. And, I am not suggesting that the simple and unadorned need be abandoned. I guess that I am just speaking a word of encouragement to

those who would use Christian festival seasons for some services of worship of a different or special character.

Quiet beauty

My own experiences of worship this Christmas just past were very interesting. On Christmas Eve we had a simple family carol service. This was not a dramatic service but one of almost stark simplicity. The murmuring of some restless infants only drew attention to the reality of the Incarnation we were commemorating. There was a quiet warmth and beauty to the time of worship.

In contrast, on Christmas Day I attended a rather long but also lovely service. This service did strive for dignity and impact.

Conducive to praise

It was an elaborate effort including

brass instruments with organ, a number of well-prepared readers, both simple and majestic selections for congregational singing, as well as a reading of the Gospel account of the birth of Christ illustrated with projected slides of works of art. The service also included participation by the children and a traditional sermon. I appreciated it and found it conducive to a response of worship and praise. Perhaps it tried a bit too hard to satisfy everyone's tastes in one service, but that's another problem.

Whatever else, it had dignity and appreciation for the dramatic — without being either detached or complicated — and that surely is worthy of commendation.

Robert Bernhardt is pastor of the Chalmers Presbyterian Church in Hamilton, Ontario.

Congregations announce intention to join Reformed Church of Quebec

TORONTO (RES) — Under the provisional name, the "Reformed Church of Quebec" (L'Eglise Reformee Du Quebec), several congregations and Christian "groups" in that Canadian province have announced the constitution of a new Francophone denomination. As reported in the *Presbyterian Record*, three, and possibly four, of the congregations intending to join will be leaving The Presbyterian Church in Canada to do so.

A document issued last summer, declared that: "We the members of the CERQ (the Council of Reformed Churches of Quebec) who by the grace of God constituted the Reformed Church of Quebec, declare that we desire to be part of this new French-language church. However in no way do we wish this action and declaration to be interpreted as divisive. We seek the approval and the support of our mother churches who, themselves, have invited us to establish this new church."

The "invitation" insofar as it was issued by The Presbyterian Church in Canada, refers to the following statement from its Board of World Mission: "As a Board we could support an inclusive Francophone church, Reformed in stance, evangelical in purpose, self-sustaining, reaching all of Canada and sharing in Christ's mission to the whole world."

The other "mother churches" involved are the Christian Reformed Church in North America and the Presbyterian Church in

America.

The Council of Reformed Churches of Quebec is the parenting body of the new denomination and will act for it for a two-year period of negotiation with the mother churches. The congregations and others who have indicated an intention to be part of the new denomination will be "associate members" for that two-year period.

A spokesperson for the Christian Reformed Church in North America stated that the strategy behind the formation of the Reformed Church of

Quebec is to promote mutual support for and the growth of the churches now under these different church jurisdictions. The impetus to form a French language church in French-speaking Quebec has come from Quebec itself.

The CRC Board of Home Missions is watching the development with sympathetic interest.

Closely but informally related to the Council of Reformed Churches of Quebec is the Institut Farel which is training pastors for a French language ministry.

Wycliffe completes work in Bolivia

Marian Van Til

For the first time in the 51-year history of the Wycliffe Bible Translators (WBT) and its sister organization, the Summer Institute of Linguistics (SIL), linguistic studies and Bible translation has been completed in a particular country.

That country — Bolivia — has been a site of Wycliffe work among its more than 20 "indigenous language communities" since 1955, says the 1985 year-end volume of *Word Alive*, bi-monthly publication of Wycliffe of Canada.

In Bolivia, the Wycliffe team's main objective was Bible translation, though it also concentrated on "linguistic analysis and applied linguistics, including literacy promotion, bilingual education and leadership training."

"The complete New

Testament plus some Old Testament passages were translated into 13 languages and less extensive Scripture into five more," says *Living Word*. The needs of six other non-Spanish language groups are being met by other agencies.

Elaine Townsend said her late husband, Cameron Townsend, founder of WBT and SIL, no doubt "is rejoicing in heaven as we celebrate in Bolivia."

She added, "Just think, 12 New Testaments plus portions of Scripture in five other languages have been given to people who previously had none of the Bible in their languages. We are leaving God's Word with the growing churches. Those Christians are the fruit of giving people the Good News in their mother tongue."

God's gift to man

From above
Comes the Love
That holds Peace

God's own Son
Has begun
The new Life

In our heart
It will start
Spirit come

Within you
Within me
Joyfully

O, be full
To the brim
Of His Love

For the Word
Became Flesh
In our Lord

Through His Birth
To this earth
Christ has come

Come to help
Come to heal
Comfort us

Live our life
Die our death
On a cross

To restore
Evermore
Peace with God

O, rejoice
Let your voice
Sing this Love

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ECONOMY CAR RENTALS AT ITS BEST

Education

Henry de Jong, page editor

Have you recovered from ... report cards?

Oh, the turmoil aroused by those few pieces of paper! You can always pick out the primary students on the Big Day. They are the ones waving their report cards around shouting "Wanna see what I got!?" Older students have a different viewpoint, displaying modest humility (yeah, I passed) or perhaps wondering if the neighbouring Doberman eats paper.

Well, without trying to be critical of our evaluation system — there were a few key items never acknowledged on this term's Report Cards. Allow me to suggest a few other "crucial" areas that might be assessed to give each parent a better insight into their children's progress at school.

1. Winter wearography: skills — find their way to school in

full winter dress

- manages to match boots & mitts successfully
- can zip without catching their chin
- can remember when and where to remove boots
- is warm, yet fashionable at the same time
- thinks of creative ways to stay indoors

2. Busology: skills

- survives the St. Mikes (school bus) connection
- recognizes their own bus stop
- sent "Mickey" (the bus driver) a card

3. Fortiesfonics: skills

- maintains a regular building program
- regularly captures neighbouring teams
- gets soaking wet at least

three times a week

- has successfully stolen the tractor tire at least twice.

I bet you moms could suggest a few other possible additions to the average report card. But, even as we smile over them, let's remember that it is no easy task to be totally out-fitted for winter play in three minutes flat, and anyone who has experienced St. Mike's (school) at rush hour expresses amazement at each child's homing sense. Those forts display a remarkable feel for elementary architecture. In the aftermath of report cards don't forget to praise the unsung subjects in which every child makes the grade.

Fort Saskatchewan: A visit to prison

Each month — as regularly as prison and school life allows — 15 grade 12 students from Edmonton Christian High School share supper at one of their homes and then head for Fort Saskatchewan. The rest of the evening is a combination of the awkwardness and grace that makes most of us hesitant to visit "those in prison."

Below, three students share glimpses of their "night at the jail."

The first question everyone asked was, "Why do you want to come here?" That was a tough one to answer. I guess it was more curiosity than anything else. We walked in thinking this would be a real challenge because all these guys are "hardened criminals."

We walked into the gym, and started games of floor hockey, volleyball, and foosball. When the inmates came in, they just joined us in the games. They were really easy to talk to, and everyone seemed to be enjoying themselves. Besides having a lot of fun, we met some new people, and experienced a different lifestyle. It definitely was worthwhile to try it out, and even to go again.

as the games got organized and underway, we started to talk to them and get to know them; and after a little while we were having a great time. By the end of the night we had some great games and had a lot of fun; and when we finally had to leave I felt a little sorry that it was over. The night had gone so quickly.

On Wednesday, October 30, some of our class visited the jail

in Fort Saskatchewan. First we met for supper at Devries's and found out what we would be doing. Then we left for the jail. We got to the prison and went to the gym. Some students started a game of volleyball while others, like me, just sat around. Then the prisoners came. Some joined in the volleyball game. Others either played floor hockey, basketball, worked with weights, or played foosball. We played a few games of foosball and lost. I also tried lifting weights and for the next three days I was stiff. I had a chance to talk to some of the prisoners. Many of them asked why we had come to the jail.

Most of them also tried to explain that they were innocent

and weren't really surprised to be there. I guess they were embarrassed. Luckily no prisoners asked me about Christianity; I wouldn't know what to say!

from the Edmonton Christian High School Newsletter

Another Mother,
from Belleville District
Christian School Bugle

Chalkmarks

From a principal's desk ...

In a very real way I believe God has purposefully brought us to Prince George from a variety of places to serve Him in Christian education. Our heavenly Father guides and controls our lives whether or not we recognize it. I was reminded of this when one of our students told me that her grandmother went to be with the Lord yesterday. Just last month I had the privilege of having tea in that home at Houston. Last week a kindergarten child greeted me excitedly with these words, "Mr. Brouwer, guess what — My dad made my lunch this morning." I did not ask to see what the lunch consisted of but it was very special in the eyes of one young boy. Large events as well as the small things in life contribute to our well being.

The role of the principal is so varied. One very important element is that of being a good listener. To listen to students is significant. To try and answer their questions, to find out the why's demand even more. What happened in that accident? Why did you purposefully do that? Is Christmas your favourite season? When are you installing the skating rink boards?

Then there is the element of listening to staff. Why is my room so cold this morning? Would you help unjam the copy machine? Is so-and-so absent again? Why not have school four days a week from eight to four? The school board and its committees ask questions too. Why do we loose some local students every year? The budget item for R & M is overspent — why? Does a government evaluation team visit Christian schools periodically and why? Parents and community have legitimate questions also.

One might get the impression that principals listen to and answer questions endlessly. It is by no means easy to listen carefully and judge wisely, especially if there are many, many things on your mind. While none of us have the wisdom of Solomon we nevertheless have something available to us that Solomon did not fully use. That is our heavenly Father's hand to control, to guide, to calm, to bless. Yes, I pray for His guidance every morning, but the hum-drum of school keeps us hopping so to speak. God grant to me and each of you patience and love for one another.

As we begin this New Year, let us all be aware of the spiritual dimension of our life.

Respectfully,
Mr. Brouwer,
Cedars Christian School,
Prince George, B.C.

Forever after

I cried silently as I thought about the hurt I had created in other's hearts.

I sobbed violently as I thought about the hurt I had given Jesus when I refused Him.

I looked out the window, and focused on the dry patches of ground.

It reminded me of my life.

I've given my life to Jesus and the dry patches in my life have been watered with love

for me to share with others.

Poem and art by
Anita van Boven
Age 15
Duncan Christian School

Women's Seminary Scholarship

The scholarship committee of the Committee for Women in the Christian Reformed Church assists women attending seminary, with preference given to those studying at Calvin Seminary. Deadline for 1986/1987 applications is March 10, 1986.

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Feature

The day after: a world without flowers or birdsong

Vladimir Kuchariantz

The following article is not a political article that intends to argue for or against nuclear armament. It merely records a scientific attempt to evaluate whether life is possible after a nuclear holocaust. Why does Calvinist Contact publish it?

Christians need to face the reality of what could happen to the world if only one per cent of the world's total nuclear arsenal were to be deployed. We too are responsible for understanding the consequences of possible human actions. What will emerge from a reading of the article, we hope, is a strong affirmation of the desirability of universal arms controls, specifically, a reduction of the world's current stockpile of some 50,000 nuclear warheads.

Without becoming utopian, Christians should encourage such developments. We must try to prevent God's world from being vandalized and ruined. In the meantime, we continue to fix our hope on the promise of a sin-free and bomb-free Kingdom of heaven.

Let us suppose that the unthinkable were to happen ... What would the world look like after a nuclear holocaust?

At conferences of specialists in Moscow, Washington and other cities representatives of the world's scientific community have been drawing attention to the latest computation of what a nuclear aftermath would be like. Only two years ago many scientists worked on the assumption that, although a post-nuclear situation would be most unpleasant, living beings would not necessarily die like flies. They have now changed their minds after coming up with new facts that show there is little reason for such "optimism."

Here, then, is the day after, as seen by scientists.

Aftermath more terrible than immediate effects

When subjected to rigorous tests by experimentation and computer models, the various scenarios for nuclear war — whether the total explosive power involved be 100 megatons or 5,000 megatons (less than half the world's total nuclear arsenal) — all lead to the same conclusion: the aftermath of the explosions would be several times more terrible and more destructive of life than their direct effects (shock waves, heat blast, and radiation).

Climatic models independently devised by American and Soviet scientists — Carl Sagan's team at Cornell University, specialists at the U.S. National Centre for Atmospheric Research headed by Steve Schneider, Vladimir Alexandrov and Georgy Stenchikov of the Soviet Academy of Sciences Mathematical Centre, and Georgy Golitsyn and Alexander Ginzburg of its Institute of Atmospheric Physics, produce a similar picture. The chief consequence of nuclear war would be a sudden, sharp and lasting fall in the temperature. Within only a few days the world would be gripped by an

almost Arctic cold that would persist for at least a year.

A week after the explosion, a "nuclear winter" would set in, accompanied by almost total darkness. Hundreds of thousands of tonnes of dust and smoke from fires sweeping across the continents would draw an impenetrable pall over the sky. The normal pattern of the atmosphere would be reversed, with hot air above and cold air below.

According to Vladimir Alexandrov, the temperature of the atmosphere at altitudes of between 10,000 and 15,000 metres would rise to up to 100°C, whereas at ground level it would drop by as much as 50°C below normal. This would trigger off a chain reaction leading to a global ecological disaster.

The Soviet three-dimensional hydrodynamic model of the world's climate pinpoints the terrifying side-effects of a *nuclear winter*. For example, the huge difference in temperature between the continents and the oceans (air cools much more slowly over the sea) would result in gigantic hurricanes in coastal zones, which in turn would cause such massive snowfalls that all life would be exterminated. In addition, atmospheric changes would completely destroy the hydrological cycle, and an unrelenting drought would descend on the frozen and sunless continents.

In other words, anything that survived the fires would be finished off by the cold or by drought. The sudden and sharp frost forecast by Alexandrov and Stenchikov would prove fatal to woodlands in the medium latitudes. Tropical and subtropical forests, which cover almost half the earth's land mass, would be killed off almost instantly, for they cannot survive even slight variations in temperature or light.

Another ice age?

Alexandrov believes that almost a year would elapse before daylight would begin to creep back. What would it reveal?

Vast tracts of forest would have turned into desert or semi-desert. The albedo (or light-reflecting power) of the earth's surface would have doubled or tripled, with the result that much less light would be absorbed from the sun thus transforming the world's entire climatic system.

This suggests the possibility of another ice age. Alexandrov and Stenchikov have also calculated that about eight months after a nuclear conflict, hot air over Tibet and the Andes would cause their snows and glaciers to melt, sending huge quantities of water pouring down over the continents. It would be the Flood all over again, accompanied by Arctic temperatures.

All the "scenarios" assume that a nuclear conflict if it occurred would take place in the northern hemisphere. Since the air masses of the two hemispheres are separated by the invisible climatic barrier of the equator, which only the trade winds cross, one could assume that survivors might seek refuge in the southern hemisphere.

Unfortunately, such hopes are misplaced. According to Alexandrov, the barrier would be shattered by contrasts in temperature between the hemispheres.

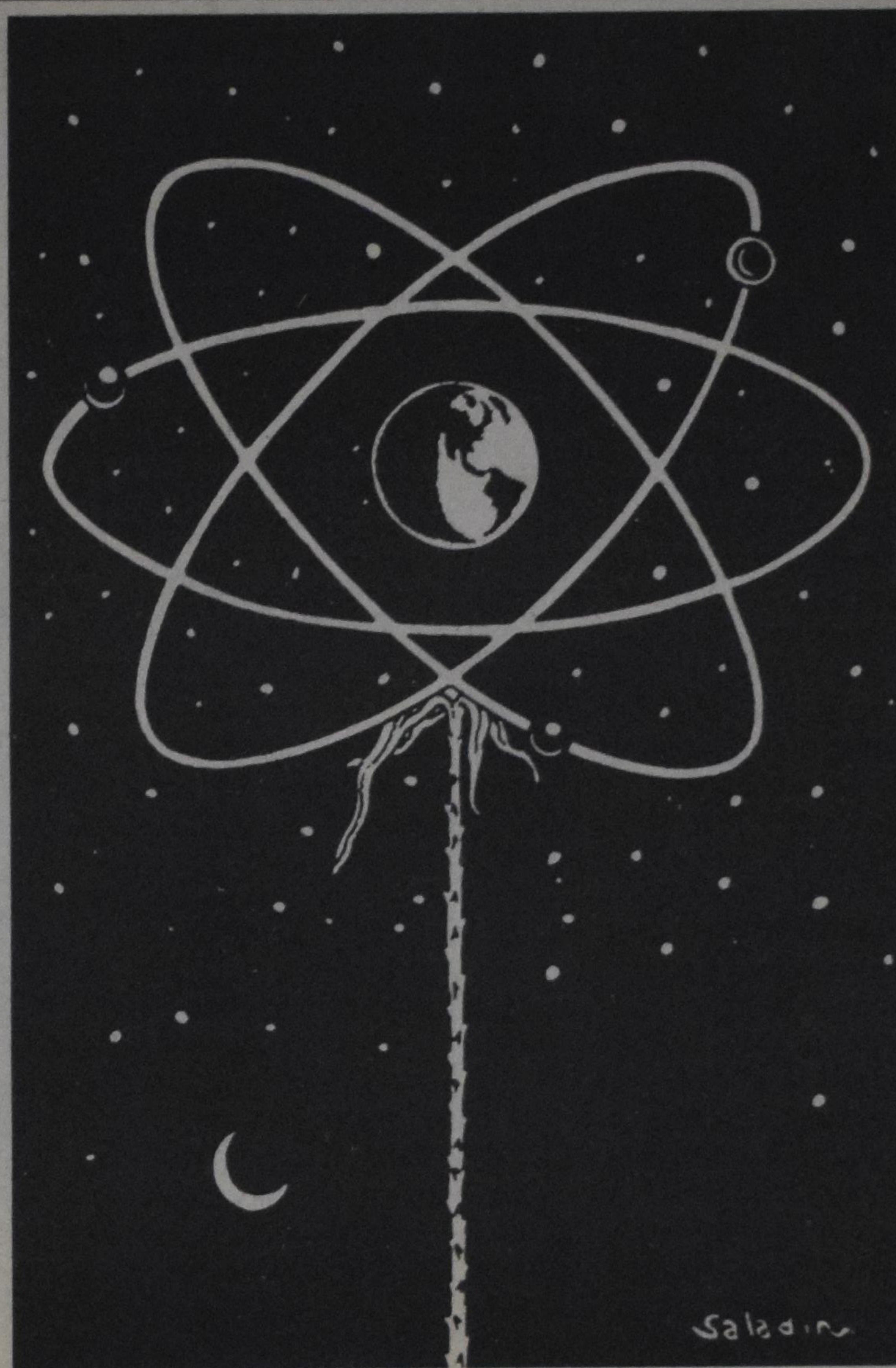
The hypothesis that no region on earth would be spared has been confirmed by other independent research. The American Carl Sagan, and the Russians Golitsyn and Ginzburg produced identical findings in their studies of possible changes in the atmosphere following nuclear war. They took as their example the dust storms that occur on the planet Mars.

According to Golitsyn, the dust that rises on Mars at the beginning of summer envelops the whole planet within a few weeks radically changing its temperature pattern. Its surface cools, while the atmosphere heats up and circulates differently. Something similar would occur on earth. According to the most cautious estimates, the global pollution of the atmosphere resulting from nuclear war would reduce the intensity of the sun's rays reaching the earth's surface about 150 times within a few weeks.

The American and Soviet climatic models show that after the explosion of a "mere" 100 megatons (the equivalent of 8,000 Hiroshimas) the earth would not be a fit place for man or any other living organism.

A long and silent night

Let us suppose that millions of men and woman escape the



direct effects of a nuclear attack and are left to face a world bereft of woods, fields, flowers and birdsong — a world plunged into a long and silent night.

Is it possible that all life would be destroyed?

According to Paul Ehrlich, a biologist at Stanford University in California, the part of the living world that escaped nuclear destruction would in any case be doomed, simply because photosynthesis, the basis of plant life, would be impossible in the dark. And without plant life all surviving animals would perish.

Even supposing that nature managed to pull through thanks to its resilience, it would still have to face another peril — powerful ultraviolet radiation, compared with which the poisoned air and radioactive fallout seem almost harmless.

The formation of colossal quantities of nitrogen oxides in the area around the fireball of the explosion would destroy the atmosphere's ozone layer, which protects living organisms from ultraviolet radiation, according to Yuri Israel, corresponding member of the Soviet Academy of Sciences.

Ultraviolet radiation, which once stimulated life on earth, could finish it off for good. The oceans would be particularly hard hit by such radiation which would kill most unicellular organisms, the chief link in the food chain of marine fauna, and thus prove fatal to the rest of the chain. Nor would the vegetable world be spared: ultraviolet radiation would destroy DNA molecules which transmit genetic

characteristics. As for animals, they might be shielded from radiation by their fur or feathers, but they would be unable to protect their eyes: the world would go blind.

A world gone blind

There would be millions of blind birds and beasts stumbling about in search of food and water. Man would be quite unable to help them as he would be in a similar predicament. Geneticist Nikolai Bochkov of the Soviet Academy of Medical Sciences believes it would be naive in the circumstances to expect the human species to revive genetically. Ionising radiation and radioactive fallout would cause many mutations in all the surviving microorganisms, plants and animals, including man. The most harmless germs would become lethally dangerous to humans.

Furthermore the surviving population might lose its reproductive capacity because its numbers would have fallen to a critically low level. Not only would genetic diversity be reduced to a minimum, but it would be impossible to avoid inter-breeding and, consequently, the danger of latent mutations manifesting themselves. And the burden of hereditary diseases amassed by mankind would be aggravated by new factors that might eventually snuff out the human race.

Taken from Unesco Features, No. 813.

Feature

Many stepmothers are not wicked

Sally Smid

When I was about eight years old I can remember hearing one of my friends refer to my mom as my "stepmother." Such a title I found very unsettling. Of course I knew that my dad had remarried after my mother had died when I was two years old, but I had never heard her called "a stepmother" before. I recall that I became quite defensive. Being a stepmother myself now, I find the term is still less than desirable.

Why are the terms stepmother and stepfather in themselves often so distasteful? Step-parenthood as a general concept has been much maligned. Fairy tales tell of "wicked stepmothers" who "leave children in the woods to starve" or "feed them poisonous apples." Shakespeare wrote of cruelty and dishonesty in step-relationships. It is no wonder that this term carries with it such negative connotations.

However, step-families are often very positive and proper. After all, it is God's plan for families to be loving and whole. Step-relationships occur when a parent remarries after the death of a spouse or, as is so common today, when parents divorce and remarry. This may happen while the children are at various ages, but it is most crucial when the children are still at home and must adjust to step-siblings, step-grandparents and half-siblings as well.

The importance of courtship

The entire family, both immediate and extended, should be included even in the courting stages, especially in cases where there are children still at home. It is important to communicate openly with the children and to include them in this period since such a marriage would involve a "union" of all family members.

This can also be a trying time often due to the pressures of

this adjustment and encouraging the children's acceptance of the step-parent, always remembering to show the new spouse a special measure of patience, understanding and love. It could even be that there is a



Pictures: A Nursery Companion by Iona and Peter Opie

well-meaning, but sometimes meddling relatives and friends, the possible pressures to quickly remarry "for the children's sake," as well as the limited time for privacy apart from the children due to the demands of parenting. However, this time of romance and courtship is a very important time in laying the foundation for a good marriage as well as helping both parties to be certain about their decision to marry. A happy marriage is an important ingredient for happy children and a successful family life.

Need for time

Of course the step-parent must be the most willing to adapt. The demands of having an "instant family" can often result in feelings of inadequacy and despair. The natural parent has an important role in aiding

certain amount of guilt feelings for bringing this new spouse into all of the hard work, trials, and responsibility of an "instant family."

The ages of the children involved is definitely a factor. It is probably easier for younger children to accept new relationships. While it may be much more challenging to become a step-parent when teenagers are involved, most children will readily respond due to the parent's happiness and as a result of a definite need for the security of a complete home.

However, time, patience, and sometimes an amount of counselling are needed for all members to accept step-relationships. If God has restored such a family through His grace and wisdom, He will continue to guide, strengthen, and provide for each member of the step-family when He is honoured in that home.

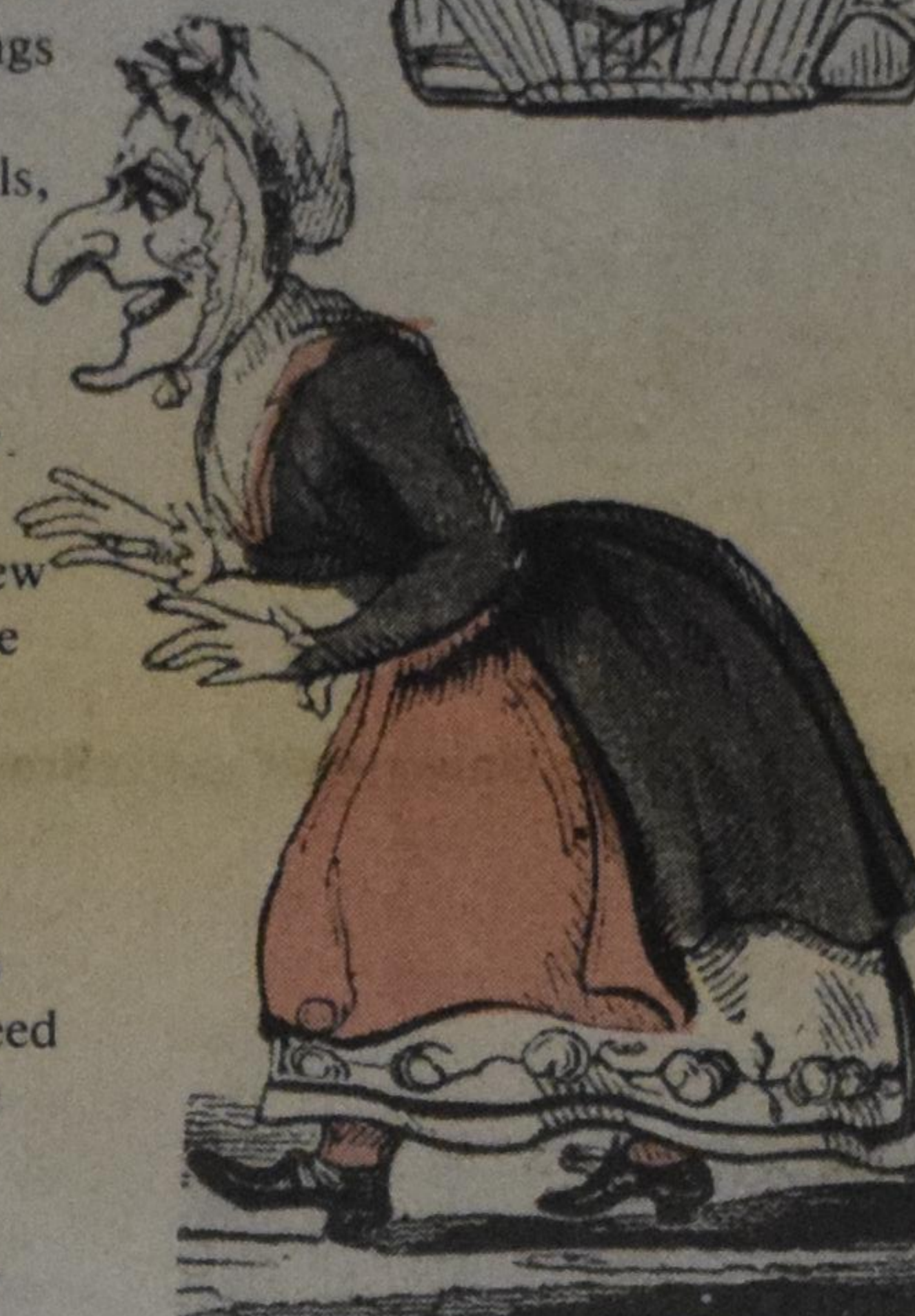
Honour the memories

A step-parent has a completely new relationship to the stepchildren. The idea of being in any way a "replacement" or a "substitute" for a natural parent must be avoided. Though it may be hard to understand, I believe it is possible to love both natural and step-parents. But it does often happen that at times there

are violent tensions between new parents and step-children.

Furthermore, the acceptance of a step-parent should not be equated with the rejection of a natural parent. A step-parent shouldn't try to compete in any way with the memory of the former parent or spouse, but should be himself or herself, bring to the family and marriage the uniqueness of his or her own personality and talents.

There should be room for the expression of grief over the loss of a parent and memories should be honoured. Photos can be made accessible, and former "in-laws" which may involve the natural grandparents, aunts, uncles, and cousins of the children



"Fairytales tell of wicked stepmothers..."

should be included in the child's development. Biological parentage is important and is part of a child's identity, whether or not the child openly admits it. However, the child should never be allowed to use this special link, as in: "If Mommy were here, she wouldn't yell at me!" It could be that children remember their natural parent as perfect, while the step-parent is more real and present each day with all of his or her flaws visible.

Differences do not remove equality

In some step-families there

may eventually be the existence of "half-siblings" who may be thought of as a unifying and strengthening factor, being biologically related to everyone in the family. Hopefully no jealousies will develop. All of the children should be treated in an equally loving manner.

Blood relationships are special and no apologies need to be made for that. Then again, many of life's closest friends are very often not biologically related at all. The love for each child in the family may be different, but it is still very genuine and of equal value.

It may seem at times that discipline is easier with one's own offspring. One seems to chastise more deliberately and expediently, knowing somehow that a natural bond of love exists from birth; whereas, with step-children, there may be more hesitation due to fear of rejection. It must be remembered that we are to discipline our children if we truly love them, just as our heavenly Father disciplines his earthly children out of His love for us. (Hebrews 12:6)

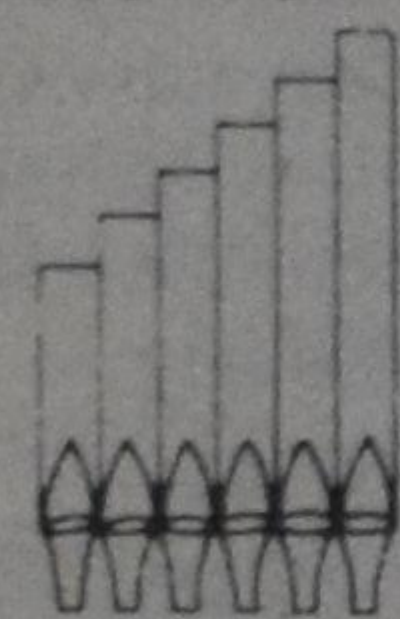
A comparison and an example

In my early days as a step-mother, a close friend told me some encouraging words that have been very uplifting to me through the years. She likened my three step-children to a building. Their mother had dug a foundation with plans of building, but the Lord took her away very suddenly. I am left now with the task of helping to complete those buildings. With the Lord's help, I can contribute greatly to what those completed buildings should be.

As members of step-families we have an example in Scripture of a very special step-child — Jesus Christ, and His earthly father (step-father), Joseph. Having been a member of a step-family, Jesus certainly understands the heartbreak and trials of our step-relationships. He will provide the wisdom, patience, and love needed to help our families grow in accordance with His will so that they might bring true honour and glory to the Lord.

Sally Smid is a mother of five children and a part-time teacher living in Athens, Ontario.

Next week: "Encounter with 'the bound man'." Bert Witvoet interviews Jeanette Romkema, a Canadian teacher at Shi Yan University in China.



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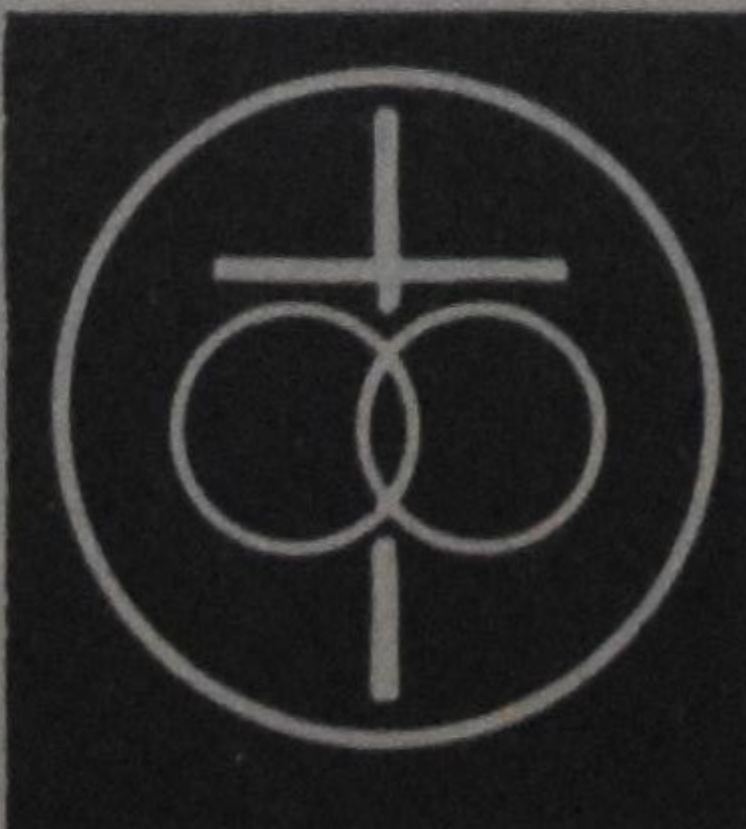
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The road to democracy in South Africa needs restrictions

An interview with South African professor Phil Brouwer

Bert Witvoet

Phil Brouwer, a former Hamilton, Ontario, resident was back in the area after an absence of 20 years. Eleven of those years were spent in The Netherlands studying, marrying and lecturing; the last nine years in South Africa, mostly lecturing and raising a family. The occasion of Phil's visit to Canada was his parents' 40th wedding anniversary.

I know Phil from the time he attended Hamilton District Christian High School in the early sixties. I was one of his teachers. It was, therefore, a pleasure for me to conduct a brief interview with this Dutch-born, Canadian citizen living in one of the politically hot areas of the globe. Phil's wife Teuni (nee Polder) was not part of the interview, although she accompanied him on his visit to North America.



Editor Bert Witvoet interviews South African Professor, Phil Brouwer, during his recent visit to Canada.

Doing graduate studies in Amsterdam at the Free University was not a strange thing to do for a student of the Reformed community in Canada, especially not in the sixties and seventies. But to go on from there to South Africa was somewhat out of the ordinary.

Phil Brouwer explains that he had inherited an interest in South Africa from his father and that he himself used to read books about the Boer War. While at the Free University, he became friends with several South African students studying in Amsterdam.

One of them, upon returning to South Africa, arranged for an application for Phil to a lectureship in Political Science at the Orange Free State University in Bloemfontein. Since Phil had married a Dutch girl in Amsterdam, his not returning to Canada presented no problem to his wife and Dutch-born children. The family arrived in South Africa in January of 1977.

While lecturing in Bloemfontein, Phil completed work for a Ph.D. in Political Science, graduating in 1983. It was at that time that he accepted a position of professor of politology and head of the department of politology at the University of Venda. Venda is one of the South African homelands with a population of half a million blacks and a few thousand whites.

Let's pick up the interview at this point.

C.C.: Is it fair to assume that accepting a university post in Venda indicates that you support the homeland policy?

Brouwer: No, that's not fair. The homeland policy could be part of the solution for South Africa. But it cannot be that until the whole matter of citizenship has been fairly settled. There are people who see the homeland policy as a way of keeping the rights of blacks restricted to homelands. That's not my position.

I decided to go to Venda because of the career possibilities, but also because it enabled our family to experience another way of life in South Africa. You must realize that Bloemfontein is

mostly white, with a black township adjacent to it. Venda, on the other hand, is mostly black.

C.C.: What has happened to the Afrikaner "volk" since you have lived in South Africa?

Brouwer: It no longer speaks with one voice when it comes to major political and cultural developments. It believed that at one time it did speak with one voice.

C.C.: What is the effect of that realization?

Brouwer: Fragmentation — culturally and politically. At the level of the churches, there is also a lot of fermentation, especially in the *Nederlands Gereformeerde Kerk* (N.G.). People are more ready to

critically evaluate the role of the church in the present climate.

C.C.: Is South Africa less secularized as a society than Canadian society, for example?

Brouwer: I think it's not less secularized... if we mean by secularization that the Gospel does not penetrate with consequence outside of the churches. There are differences of form. In the Afrikaner community there is a strong emphasis on the national Christian character of its institutions. The Bible in South Africa is very close to a large percentage of its people, regardless of colour. There is hope in that.

C.C.: Is South African television more restrained and careful than Canadian television in what it shows?

Brouwer: South African television was very much controlled, but that is changing. The level of violence in shows is increasing. More discussions are held on television too. Problems are more in the open.

C.C.: Is South Africa basically a free society then?

Brouwer: There are a lot of restrictions, which are intended to serve the cause of the freedom of groupings. Individual liberties have suffered in the process.

C.C.: It appears that by now most South Africans, even most Afrikaners, would like to see apartheid dismantled. What are some of the major obstacles?

Brouwer: There is a lack of negotiation and discussion, not only among the leaders but also at the informal level, in daily living. Then there is the political opposition in white as well as black communities to the step-by-step dismantling of apartheid. The extreme right Afrikaner does not want Pieter Botha to move too fast, if at all. On the other hand, if the moderate blacks go along with a gradual dismantling, they are seen as stooges by the radical blacks. Yet, a dismantling overnight would not be recommendable.

C.C.: What do you think of the one-man one-vote demands of the more radical wing?

Brouwer: That's dangerous at

the moment. Such a policy would not lead to the kind of democracy we have in Canada and the U.S.A. The background of the black peoples leads to exclusivistic and monopolistic governments.

C.C.: Why is that?

Brouwer: A certain kind of cultural homogeneity is required for a democratic system, a certain experience with political parties. Don't forget that Western countries went through the process of becoming democratic with restrictions: property restrictions, age restrictions, sex restrictions.

C.C.: Do you support the struggle of men like Alan Boesak and Beyers Naude?

Brouwer: No, I don't. I don't see that the whole situation in South Africa should be characterized as white oppression of blacks. There is far too little charity in Boesak's position. Now, when I say that, it does not mean that I'm not for wide participation of blacks and coloureds. I'm against a lot of things that Boesak is against. But I find his opposition too total. He neglects much of the history of South Africa. There is little recognition of the developments among blacks.

C.C.: What about Beyers Naude?

Brouwer: Much the same.

C.C.: They see apartheid as an evil system and you seem to see it more as an historical process?

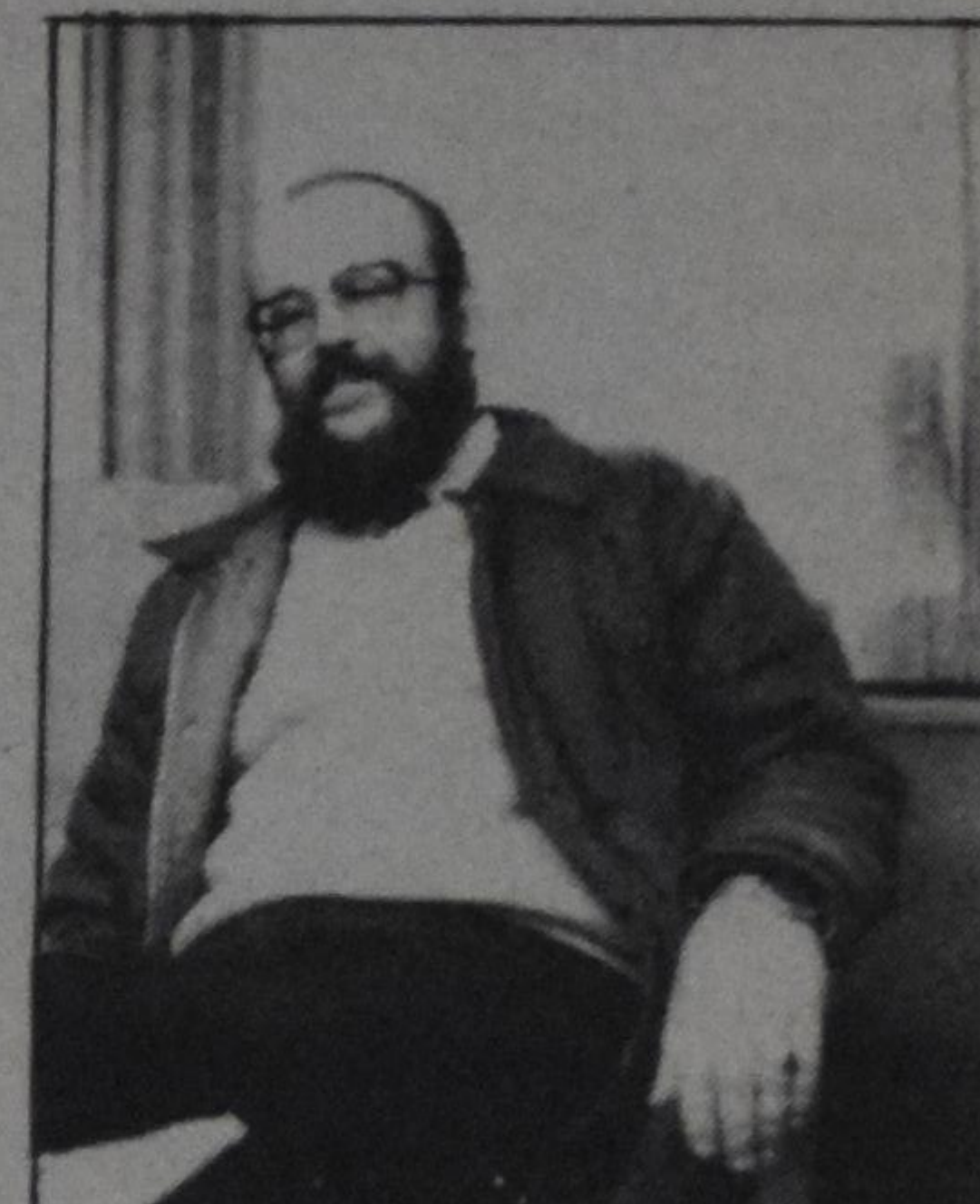
Brouwer: That's right.

C.C.: What do you think of the fact that the West and other countries in the world are applying economic sanctions?

Brouwer: I see it as an economic form of terrorism. It's an effort to change political opinions, but not at the level where changes take place — in the heart.

C.C.: Perhaps the purpose is not to wait for the Afrikaners to change their hearts but to say no to oppression and to support the oppressed.

Brouwer: Yes, that's possible. But is it known here that the arsenal in the front-line states around South Africa has doubled and that the combined forces now equal that of South Africa? All these weapons cannot be manned by the native people themselves. There are



Phil Brouwer: "too little charity in Boesak's position."

East Germans, Cubans and Russians in neighbouring countries manning those weapons. These things affect the perspective of both whites and blacks, increasing the fear of changes.

C.C.: Do you in general support the policies of Pieter Botha?

Brouwer: Yes I do, but with some caveats. I would like to see Nelson Mandela freed; I would like to see discussions started with the A.N.C. leadership [A.N.C. stands for African National Congress, the main guerilla group fighting the government]. But the major policy lines of the National Party I support.

C.C.: You have been absent from the Reformed community in Canada for 20 years. Has anything changed?

Brouwer: The Dutch-Canadian community is still as Dutch-Canadian as it was 20 years ago. It's good to see developments like Redeemer College and The King's College, as well as an old-age home like Holland Christian Homes in Brampton. But one hopes that these institutions can soon be seen by non-Dutch Canadians as "their own."

And with that the interview came to an end. Dr. Brouwer asked if he could send an article that would explain his ideas more fully. (One such article can be found on the next page.) In the meantime he had placed his finger on what might be called the "apartheid" practice of the Dutch-Canadian community in Canada.

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Special Report

Allan Boesak, black and/or Reformed?

Phil Brouwer

During the Editor's interview with me about South Africa [see previous page] I was asked whether I support Allan Boesak. My answer was a painful "no." Painful because I know many of our Reformed people do support him; painful, because I do look for many changes in the Republic of South Africa (RSA) that Boesak too demands. Still, a "no."

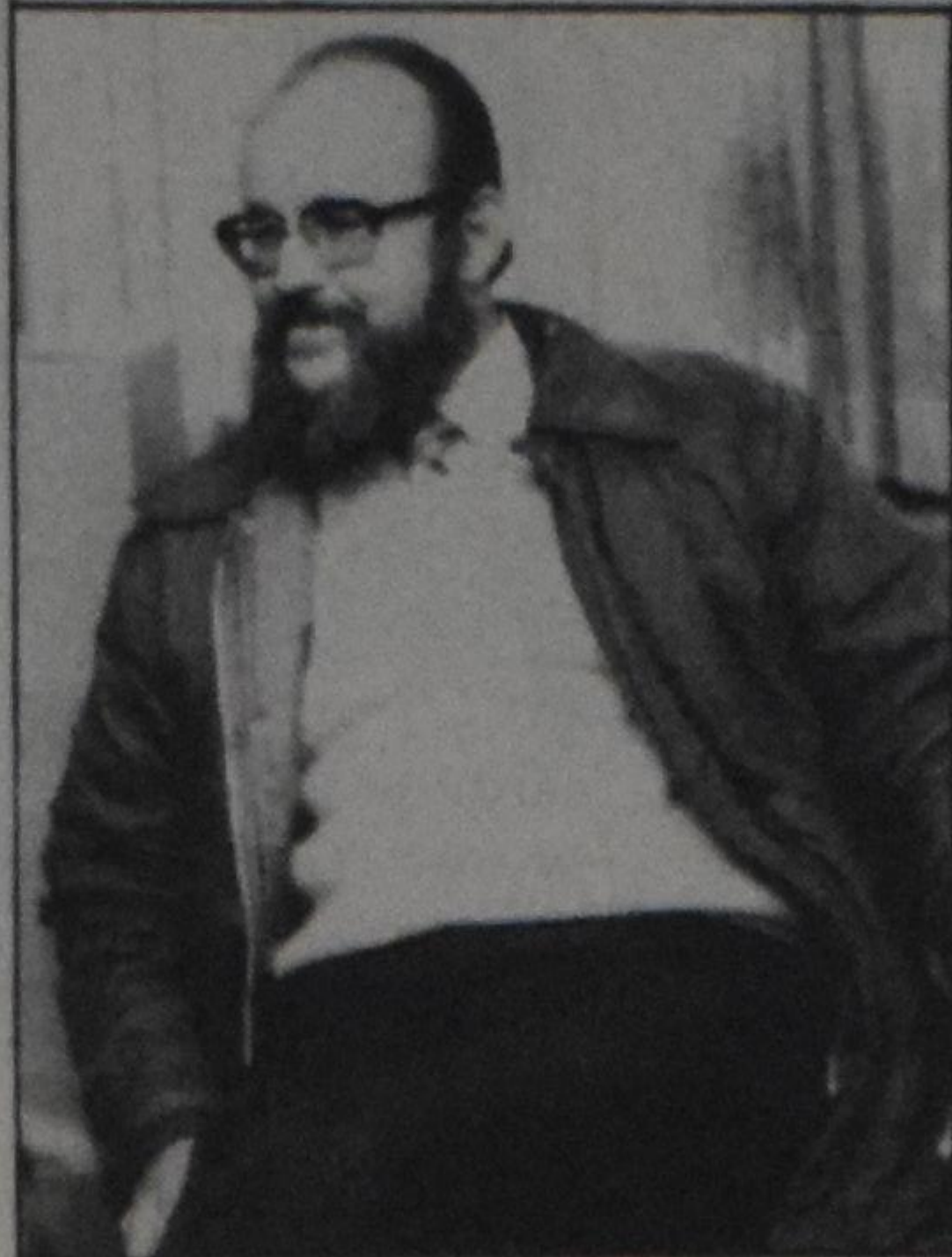
*I am concerned that you should know my reasons. Let me try to explain. I wish to do so not by reference to Boesak's public behaviour but by reference to his speeches and writings as published in his *Black and Reformed*. In particular I wish to summarize and comment upon the first chapter of that book, the chapter called *The Courage to be Black*.*

In it Boesak begins by citing several instances of barbarous behaviour by whites towards blacks from the early seventies and asserts that they are representative of day-to-day relationships in South Africa and black/white relationships throughout the world. On p.5 he moves easily from the RSA to America and on to Europe which, as he agrees with Fanon, is "the creation of the Third World" (i.e., established through white oppression and exploitation of blacks). The antithesis in the world is that between white and black, the oppressor and the oppressed.

He goes on to ask: "What honest whites can read their history and not be overcome by feelings of guilt?" He addresses this question to all whites, anywhere, not just, or even specifically, whites in South Africa. The question is rhetorical. The answer to it: "none" except those who identify themselves with the black, the oppressed. So doing, they join God in the liberation of His people, the oppressed (p.10). God always actively chooses the side of the oppressed.

The Gospel according to Boesak

That is also the essence of Christ. He chose the side of the oppressed (p.11-16) thus reflecting God the liberator. That is plain from Jesus' words: "the one who has seen me (in action) has seen the Father (in action)." These additions to the text by Boesak are essential if we are to understand the Gospel, according to Boesak. And so the text comes to represent the Gospel-according-to-Boesak.



Phil Brouwer

This action refers to black liberation from white oppression; that is what God, also in Christ, works. So Boesak can agree with Cone and say: "the only authentic confession in our age is the confession of Jesus Christ as the Black Messiah." (p.12) Christ is the epitome of black experience. He was poor, of humble status, landless, oppressed by foreigners, worked among the poor, was at home with the have-nots rather than the haves, and He had a liberating effect among them, not among the rich and privileged. (p.12) "He knew what it was like to live like a hunted animal. He knew what it was to speak with care at all times so as to evade the clutches of 'informers.' He lived on earth in a way familiar to us Blacks. He identified himself completely with us. He, says Boesak, "enthroned the value of the human oppressed." (p.14)

This Jesus, says Boesak, "we have sought in vain in the preaching of whites." It is a Gospel Boesak has struck upon despite white preaching and white Christianity. We must, says he, be liberated from this

"whiteness" and realize that the "Christological importance of Jesus Christ must be found in His Blackness" since "Blackness alone can adequately tell us the meaning of His presence today." Black is beautiful. God is black. You see Him in the oppressed, who are black, and in the radicalism of His liberating activity among them.

Black theology not Reformed

This then, is Boesak's Gospel. His Gospel places much greater store on being black than on being Reformed. This kind of Black theology is not Reformed by any stretch of the imagination, and Boesak knows it, for he does not find it preached by whites, who only preach the "caricature" of God.

Black is beautiful. Therefore Black Theology, says Boesak, "wishes to make operative what was holy in the Black African community long before whites came on the scene: unity, mutual respect, community." That, he says, has disappeared from the scene since blacks have come to know the Christian faith. (p.20)

Through struggle against white civilization, the white "god," the white's Christ, that which is holy can appear again. It is the holiness of Africa, of blackness.

The Boesak who preaches this Gospel is President of the World Alliance of Reformed Churches. It is hard to believe, unless this Gospel is that accepted by people of the Reformation.

Then let me ask:

1) Do Reformed people equate the meaning of religion, of the church, of God, of Christ, today, with the part that all this

plays in the liberation of oppressed blacks from oppressing whites in the world?

2) Do Reformed people accept that the history of black people prior to their meeting up with whites was a history of guiltless, innocent people who now suffer only from white domination? Have blacks no cause to feel guilty about anything?

3) Do Reformed people identify God's cause as the cause of the oppressed whose suffering must be avenged by smashing the oppressor?

If so, Boesak is the man to be President of the WARC. If not, why is this man its President?

I do not adhere to the Gospel-according-to-Boesak. I do not, therefore, support him in his main aims. His views are not Reformed. Underlying them is a mistaken sense of black wholeness pitted against white radical evil, not a sense of the brokenness (through sin) of the life and lives of all mankind regardless of colour.

The Kingdom of Christ becomes altogether too much a this-worldly one and nothing more, although I agree with Boesak that the Gospel is relevant to human (including political) life, not just for a heaven to come.

Black and Reformed? I'm afraid Boesak is not, at least not in this first chapter of the book by that name. The chapter's heading, *The Courage to be Black* represents a courage to accept a new Gospel, the Gospel according to Boesak, the Gospel of Black Theology. I do not have that courage.



Allan Boesak

Note to readers

Dr. Brouwer asked us if we could print his address with a view to encouraging correspondence between North American students and students at the University of Venda. The latter are eager to correspond with students in other countries. We gladly comply with this request. For those who want to pursue this matter, the initial address is:

Prof. P. Brouwer
Priv. Bag X2220
Sibasa, Venda
Southern Africa



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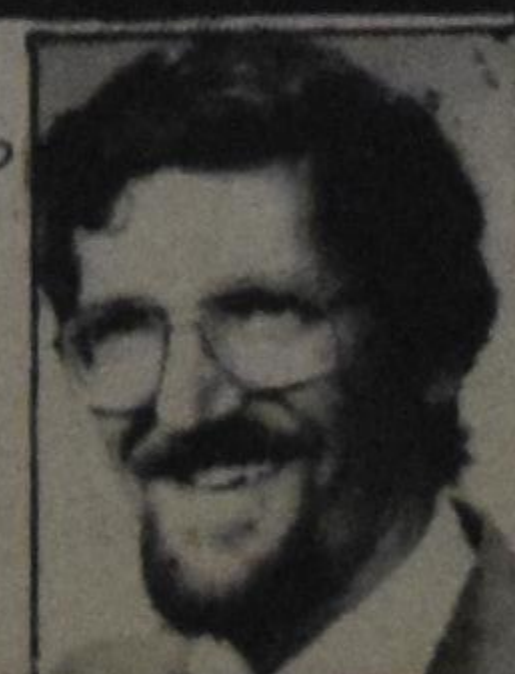
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Issue

CPJ seeks to be biblically faithful

A response to Syrt Wolter's critique of CPJ

Our friend and brother Syrt Wolters is a man of strong conviction who often speaks his mind with unusual candor. He seldom leaves anyone with any doubt as to what he thinks. This is also true of his column (written in Dutch) in your December 20 issue. In it he promises to give the readers some practical suggestions as to how we should go about our Christian witness in politics.



Gerald Vandezande, right, and Paul Marshall present CPJ's brief at the Ontario legislature.

One of his first suggestions involves Citizens for Public Justice (CPJ). Mr. Wolters writes that he has "serious difficulty with the direction which CPJ has taken." He very briefly states his (wrong) interpretation of CPJ's *Guidelines* and bluntly asserts: "Nowhere in this document is

1. Preamble

A. The context of politics

God created the world and made it good. This world was meant to glorify God and to provide life and health and peace to people and to all creatures. However, human sin has caused separation from God and, hence, separation from one another and from the rest of the creation. As a result the poor and the weak are downtrodden. The resources of the creation are misused. Countries aggrandize themselves and trust their security to military power. Governments seek to arrogate all power to themselves and try to impose their beliefs upon their citizens. Societies and institutions are affected by our disobedience and in turn become sources of injustice.

Through Jesus Christ there is reconciliation between God and humankind and the possibility of reconciliation among people and with the creation. Through Christ's Spirit all of life can and will be restored and is an area of Christian service. This includes politics.

We live in a time in which humankind continues to turn away from God. Many people reject God's forgiving mercy and renewal in Jesus Christ and turn to idols and secular ideologies. Therefore we do not expect finality or perfection in anything in this world. However, Christ's reconciling work has begun and will continue. Even if there is still much injustice and oppression in the world, political life can be a means of service, blessing

and shalom.

Christ establishes His Kingdom on earth. Its citizens are a new people called by God to proclaim the Gospel and to live accordingly. This Kingdom has many manifestations. One of these is the instituted church, people gathered for worship. There are many other manifestations. Among them is also the realm of politics in which God's people must serve God by doing justice according to God's Word.

B. Citizens for Public Justice

The instituted church must proclaim the demands of God's Word for political life, but it is not its task to become a political organization. Nor should Christians act only in an individual way, because we are united in Christ. Rather,

Christians acting together, should, through natural learning, criticism and support seek God's will for political life and hence contribute to making politics what God has called it to be.

The organization called "Citizens for Public Justice" is one way of acting together. It is a Christian association seeking to hear and obey what God requires politically. It is committed to honouring God and serving our neighbours in responsible cooperation with others through struggling to establish just relations. As we grow in political experience we will be testing and refining these Guidelines to reflect our understanding of God's call to us.

the Kingdom of God and His righteousness put up front. The declaration is very strongly concentrated on man!"

These are sweeping charges, accusing CPJ of a most serious failure. I feel obliged to answer Mr. Wolters publicly, for he publicly questions CPJ's determination to be faithful to the message of the Scriptures as they speak to our Christian political calling. He disputes CPJ's Christian commitment and recommends that the readers use all their witnessing power to bring CPJ back to

"the Biblical order."

If Mr. Wolters had carefully read CPJ's *Guidelines for Christian Political Service* he probably would not have made such shocking accusations. For his benefit and that of other readers, I quote (see box) what CPJ actually confesses in the Preamble of its *Guidelines* regarding the context of politics and how CPJ views its political task.

These excerpts clearly convey CPJ's biblical basis and goal. I am tempted to quote

also from the other sections of the *Guidelines* to show how CPJ views politics and the task of government and which issues we have identified as areas of particular concern. They include that public justice be done to the poor, in economic life, in relations with other countries, and to the diversity of beliefs, convictions, cultures, and lifestyles that actually exist in Canada. Readers wishing to obtain a free copy of our *Guidelines* may write to CPJ, 229 College St., Toronto, ON M5T 1R4.

As can be expected, these *Guidelines* address our God-given responsibility for our neighbours, both at home and abroad. Politics, by its very nature, deals with people, human institutions, and sinful situations. Christian political action — like Christian education, diaconal outreach, economic activity, and

journalism — deals with the human needs and social realities in God's world.

As God's people, we have the privilege to be a healing presence without getting caught in leftist and rightist ideologies or being trapped in pragmatic practices that merely cater to opinion polls. Our aim in CPJ is to engage in a political witness that seeks to obey God's command to do justice, love mercy, and walk humbly with our God (see Micah 6:8).

All who wish to help us in this venture of faith are invited to support CPJ. We need all the help we can get, including constructive criticism. We look forward to hearing from you in 1986.

Happy New Year!

Gerald Vandezande,
Public Affairs Director,
Citizens for Public Justice
229 College St.
Toronto, ON M5T 1R4

Israeli premier says he will stop Mormon university

JERUSALEM, Israel (EP) — Israeli Premier Peres has promised religious parties to investigate what he can do to stop construction of the Mormon-affiliated Brigham Young University (BYU) study centre in Jerusalem.

Agudat Yisrael had threatened to walk out of the coalition government if Peres does not stop construction of the institution, which it regards as a base for missionaries.

Peres has only limited power since the District Planning Commission has already approved the construction; some sources say only Israel's Knesset could stop construction now, through special legislation. But religious party representatives

told Peres that the Mormons would abandon the project if the Cabinet voted to express its displeasure at the presence of a Mormon institution in Jerusalem.

Mormon leaders have assured the government that no missionary activity will be based at the centre. But opponents recently revealed a

memo by the BYU head in Israel, proposing a visitors centre which "could serve as a great missionary tool." Dr. David Galbraith, who wrote the memo, said that it was written in 1977, "before we realized that we weren't welcome here with any kind of missionary activity."

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Family



small talk

Alice Los

Something to look after

If I were to try to be funny, I'd tell you that this is going to be a fishy tale. But I won't. Suffice it to say that we gained an aquarium lately. It's sitting in our livingroom, fully equipped and stocked.

It was given to us by someone who thought we should have something to look after, now that our brood looks after itself. It took us a while before we got it going. We studied the involved and detailed instructions which intimidated us. What if we wouldn't do it right? What if the fish would perish?! Dead fish, we knew already from our intent observations, are not a pretty sight. Moreover, they have to be disposed of.

But then, one day when the need to look after something was felt keenly by both my husband and myself, we decided it was as good a time as any to set up the aquarium. (Later we concluded it must have been our guilt feelings we had wanted to attend to. When a gift sits in the basement for three months, unused, such emotions have a way of stirring.)

Trips to the pet store

It was already a few hours past our usual bedtime when we completed the last instruction to the letter and had the 10 gallon tank waiting for occupants. Ever since that moment, each trip into the city includes a visit to the pet store. Sometimes we just look, sometimes we buy.

There are scores of highschool students working in pet stores and they all have an aquarium at home. They earnestly answer the many questions we still have. More often than not they contradict each other, leaving us to sort out things for ourselves. Consequently, we now divide humanity into those who can teach us something about fish and related subjects and those who might learn from us.

Our eight-year-old grandson definitely qualifies for the first category. The other day he casually mentioned an ichthyologist. Sure! Responding to my blank stare he explained that an ichthyologist is someone who studies fish. Oh. He then elaborated that the Greek word for fish is ichthus. I could have told *him* that, so we were on common ground again.

Removing the green goo

Meanwhile, another chore which has been added to our already fairly impressive slate of

responsibilities, is that of cleaning the tank. At our house, we make it a combined effort which means that not one, but two people have to be in the mood and feel sufficiently motivated to get it done. It can be a messy affair which doesn't do much for my disposition. However, it's always worth the effort. When all the green goo has been removed and the white gravel appears white again and the little stone frog looks like a little stone frog once more, it's a joy to watch the fish in their clean element. They may gracefully glide back and forth or they may sense they have an audience and start a performance with gusto and lost of splash. And all the while, unwittingly, they soothe frayed human nerves.

But most of all, our aquatic brood has proven to be capable of steeling the determination to protect life.

New life in the tank

One Sunday, five of our grandchildren and I were very excited to find new life in the tank. To our inexperienced (as well as for some of us, innocent) eyes, it seemed to have come out of nowhere. At first we had trouble determining its nature. Each new creature was no more than two beady eyes held together by a minuscule bit of flesh, and there were at least half a dozen of them. They were guppies and to our utter dismay the bigger fish didn't hesitate to eat them. Our cries of joy turned into wails of sorrow. But not for long. We also discovered that these slivers of living beings, only minutes old, were endowed with the instinct to hide for their lives and we watched with glee when the survivors went for the folds in the leaf of a plant or slid behind the thermometer.

It jolted us into action and we ran for the net and the guppy tank. After something close to bedlam for the sake of three of the smallest creatures we had ever seen, we had the immense satisfaction of seeing them safely thrash about and testing their brand new fins in their own separate compartment.

Now, if only they'd give us fair warning next time! Yes, it is good to have something to look after.

Alice Los is a housewife living in Kemptville, Ontario.

Cinema Summaries

Marian Van Til

101 Dalmations

*Rated Family
Animated
Produced by Walt Disney*



101 Dalmations is a 25-year-old feature-length "cartoon" which was recently resurrected. It is currently playing in theatres across North America. Why?

Anyone who sees it will be able to answer that question: It's a classic — it has stood the test of time. There is nothing dated, quaint or embarrassing about its story (and moral), dialogue or even fashions, and it's full of gentle humour. Parents who saw the film when they were young and now see it with their children will likely be just as delighted by it as they were years ago; it's not just a "kid's picture." Those (adults) who have never seen it will be surprised by its freshness.

The setting is London. Pongo the dalmation, whose "pet" (i.e. owner) is a bachelor, is successful in getting him happily married off. It's no coincidence that the woman he marries has a female dalmation who becomes Pongo's "wife." When a litter of puppies comes along, the story's villain steps in. She has a deliciously wicked-sounding name: *Cruella de Ville*, and (surprisingly) she looks like a modern punk rocker with outlandish clothes and a two-tone hairdo. She's a gross materialist and has a predilection for furs. She (shockingly!) collects dalmations so that she can create her own bizarre fashion — a coat made out of the hides of 101 of the lovable creatures, including Pongo's puppies.

Needless to say, her monstrous plan is finally foiled, but in the meantime young viewers are treated to lessons in sensitivity, caring for animals (and other people), being careful of the environment — and lots of excitement. (The worst word encountered is "idiot.")

Granted, it's a happily-ended, idealized story, but it's good clean fun for "kids" of all ages.

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Court "reserves judgment" on McBurney appeal

C.C. staff

Citizens for Public Justice (CPJ) lawyers representing Lyle McBurney and other Christian school supporters have asked the Supreme Court of Canada for "leave to appeal" the recent negative decision by the Federal Court of Appeal disallowing the income tax deductibility of parents' voluntary contributions to Christian and other

independent schools.

Three Supreme Court judges heard the application for "leave to appeal" on December 16 in Ottawa. They "reserved judgment" but will probably announce their decision in January. Recently, due to a heavy workload caused by many *Charter* cases, the Court has refused to hear about seven out of nine cases. If permission is granted to present

the McBurney case to the Supreme Court, it is expected that this educational justice tax appeal will be heard during the fall of 1986.

After carefully considering the legal advice and the growing support for an appeal to the Supreme Court, CPJ decided to proceed with legal action for educational justice. In view of the favourable judgment by Mr. Justice Muldoon of the Federal Court Trial Division and the legal argument supporting the McBurney case, CPJ board-members agreed that the negative decision by the Federal Court of Appeal should be challenged in the Supreme Court of Canada.

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Births DODDS-BENNINK: On November 29, we received a precious gift from the Lord, LAUREN NICOLE, our second daughter. Thankful parents are Bill and Patricia Dodds; Becky (In heaven). Lauren is the fourth grandchild for both Bill and Agnes Bennink of Grimsby, Ontario, and Bill and Jacqueline Dodds of Euclid, Ohio; great-granddaughter for Mr. and Mrs. Arend Bennink, Mr. and Mrs. Otto Siderius, and Mrs. Gerald Feisley. 1506 Bradshire Dr., Columbus, OH 43220 MAAT: "I have called you by name ... you are mine." (Is. 43:1) John and Tina joyfully announce that on Sunday, December 22, God granted us another child, CAROLYN JANE. A little sister for Julie and Jonathan. Thirteenth grandchild for Mr. and Mrs. D.J. Maat of Thunder Bay, Ontario, and seventh grandchild for Mrs. Jane Wagenaar, also of Thunder Bay, Ontario. 3317 105th Ave., Edmonton, AB T5W0B5 POSTMA: We, Hank and Annette, rejoice and give thanks to God for the safe arrival of our first child, a son, JASON DAVID, born December 10, 1985. He is the first grandchild for Mr. and Mrs. G. Stoffelsen of Brantford and the third grandchild for Mr. and Mrs. H. Postma Sr. of Niagara-on-the-Lake. He's also the first great-grandchild for Mr. and Mrs. M.T. Haan of Guelph and the 17th great-grandchild for Mr. and Mrs. G.E. Postma of Nijmegen, The Netherlands. R.R.2, Conc. 6, Niagara-on-the-Lake, ON L0S 1J0 RENKEMA: Matt and Nelda praise and thank God for His gift of another healthy child, KEVIN NEIL, 8 lbs, 12 oz., born on December 9, 1985. A precious brother for Justin and Heidi. Thirty-second grandchild for Mr. and Mrs. J. Renkema of Strathroy and 14th grandchild for Mr. and Mrs. J. Eising of Simcoe, Ont. 10 Hidden Valley Dr., Blenheim, ON N0P 1A0 VALKENBURG: Albert and Jenny thank God for the safe arrival of two grandchildren, born December 10, 1985. GREGORY JAMES was born at 4:46 a.m. He is the third child of Gerald and Alice Mosterd and a brother for Jennifer and Jarid. He is also welcomed by his grandparents Aart and Sietske Mosterd of Fenelon Falls. ERIKA JENNIFER was born at 7:01 p.m. She is the second daughter of Henry and Tina Valkenburg of London and a sister to Amy. She is also welcomed by her grandparents Lucas and Lammie Mulder of Drayton.	Marriages DE JONG-UITTENBOSCH: Mr. and Mrs. K. de Jong and the Rev. and Mrs. H. Uittenbosch are pleased to announce the wedding of their children, HELEN MARY and SELWYN DESMOND. The ceremony took place on December 27, 1985, at 6 o'clock in the evening in the Immanuel Chr. Ref. Church in Hamilton, Ont., with the Rev. H. Uittenbosch officiating. "Be still and know that I am God: I will be exalted among the nations, I will be exalted in the earth." (Ps. 46:10) Anniversaries Baarn Dorchester 1946 1986 On February 1, 1986, the Lord willing, we will celebrate with our parents, HENK and NELLIE BELDMAN (nee Pols) their 40th wedding anniversary. May the Lord continue to bless them in the coming years. With love and best wishes, from your children and grandchildren: Miki & Don McNally; Sarah, Sean — Hamilton, Ont. Simon & Mary Beldman; Christine, Julie, David, John — Dorchester, Ont. Henry & Yvonne Beldman; Danielle, Josh, Amy, Robyn — Nilestown, Ont. Open house will be held at the London Bethel CRC, 2 p.m. - 4 p.m. No gifts please. Home address: 197 Minnie St., Dorchester, ON N0L 1G0 Dokkum Hamilton 1936 January 23 1986 PETER and MARGARET BUWALDA (nee Hoekstra) It is with happiness and thankfulness to the Lord, that we celebrate the 50th wedding anniversary of our parents. John & Elena Buwalda — Nashville, Tenn. Jack & Joan Buwalda — Beaumaris, Ont. Hilda & Evert Nieboer — Dundas, Ont. Thea & Frank Dam — Aylmer, Ont. Marianne & Stewart Kramer — Mississauga, Ont. Frank & Sandi Buwalda — Hannon, Ont. Peter & Roma Buwalda — Hamilton, Ont. Carl & Tina Buwalda — Mt. Hope, Ont. Margaret & Hugh Girvin — Kincardine, Ont. 31 grandchildren and three great-grandchildren. An open house will be held at the Clubhouse, St. Elizabeth Village, 393 Rymal Rd., W., Hamilton, Ont., on January 23, 1986, between 2 and 4 p.m. Best wishes only. Home address: 11A Father Biro Trail, Hamilton, ON L9B 1T8 For Rent A room for rent for a respectable young man in St. Catharines. Please call: (416) 937-7618.	Obituaries Psalm 121:8: "The Lord will keep your going out and your coming in from this time forth and forever more." On January 8, 1986, the Lord suddenly took unto Himself our dearly loved wife, mother and grandmother, RINKJEBAKKER (nee Doorenspleet) in her 58th year. Beloved wife of Eelke Bakker. Mother and grandmother of: Trudy & Richard McWilliams; Kelly, Dave, Chris, Nancy — Navan, Ont. Ann & Heine Bruining; Rachael, William, Angela, Jessica — Newton, Ont. Hank & Doreen Bakker — Sarsfield, Ont. Dennis & Laurie Bakker — Navan, Ont. Steve — at home Home address: R.R.#3, Navan, ON K0A 2S0 On January 6, 1986, the Lord took home, after a short illness, His child, our father and grandfather, MELLE JANSMA at the age of 78 years. Predeceased by his wife in 1982. His children and grandchildren: Jan & Margaret Jansma (nee Alblas); Melvin, Marianne, David — Port Alberni, B.C. Eno & Hilda Jansma (nee Top); Shirley, Barbara — Saskatoon, Sask. Agnes & Leonard Wolters (nee Jansma); Brent, Bonnie — Duncan, B.C. Klaas & Paula Jansma (nee Tol); Tony, Sandy, Diane, Elaine — Victoria, B.C. Address: c/o Al Wolters, R.R.#7, Duncan, B.C. V9L 4W4	Obituaries On Monday, December 23, 1985, the Lord suddenly called unto Himself into eternal glory His child, our dear sister, sister-in-law and aunt, HENDRIKA JOHANNA LARSEN (nee Rhebergen) at the age of 65. Rom. 14:8. Beloved wife of Holger Larsen, Trenton. Anita Rhebergen — Gr. Rapids, Mich. Berend & Sina Rhebergen — Hengelo, Holland Gerrie & Bart Boschman — Neede, Holland Gerald & Frances Rhebergen — Tottenham, Ont. John C. & Mary Rhebergen — Trenton, Ont. Diana K. Hesselink — Georgetown, Ont. Diny & Sidney Reitsma — Freilton, Ont. George & Grace Rhebergen — Belleville, Ont. Engbert & Ina Rhebergen — Brighton, Ont. Henry & Leny Rhebergen — Cobourg, Ont. Elly & Ralph Hoftzyer — Drayton, Ont. Bertus Rhebergen — Hamilton, Ont. John & Rita Rhebergen — Edmonton, Alta. Tine & Harry Houtman — Toronto, Ont. Peter Rhebergen — Chesley, Ont. nieces and nephews.	Personals Christian woman, 35 years old, from Dutch background, with 3 children, ranging in age from 7 to 15, would like to meet a Chr. gentleman, 35 to 45 years old. Please send replies to: Box #2407, 99 Niagara St. St. Catharines, ON L2R 4L3 Single Men and Women If you are over 21 years of age and would like to find a partner in Christian Marriage, write to: Christian Marriage Contact Bureau, P.O. Box 1127, Station B, Burlington, ON Canada L7P 3S9. Please enclose \$2.00 for a complete information package explaining our services. Established 1967. Vacations A Dutch couple, living in Gorinchem, The Netherlands, would appreciate, in exchange for the use of their home and possibly a car, the use of a motorized vacation vehicle. Preferred location: Toronto, Ont. area. Their travelling could be done anytime during the spring or summer months for a period of no less than two weeks. Contact person: Mrs. H.A. Meininger, 779 Ellesmere Rd., Scarborough, ON M1P 2W1 or call (416) 759-3193. * Airconditioning * Waterbeds * T.V. * 26 units TUDOR LODGE MOTEL 1665 London Rd., Samia, Ontario N7T 7H2 "It's been our pleasure" Jerry and Frances Hettinga Phone 542-7716 More classifieds next page.
Check our Calendar of Events on page 17.				

Classifieds

<p>For Sale</p> <p>FORSALE Central Florida property, Bartow, Florida. Five acres of cleared land with 65 foot mobile home. Phone (416) 389-2487 — G. Dykstra; (519) 424-9294 — G. Huinink.</p> <p>Farm for Sale Great chicken farm for a family just starting out. Fully operating 8,000 capacity breeder barn and 11,700 capacity starter pullets with quota. Breeder barn has automatic egg gathering and both barns have choretime feeding. Also, newer home on approximately 6 acres (3 acres gardening) within 20 km of Kitchener, Stratford and Listowel. Phone at 1-519-595-8611 after 6 p.m.</p>	<p>Employment Wanted</p> <p>Which dairy farmer has work for a young man from Holland for July-August 1986? Has part-time experience. For further details contact Y. Bokestyn (416) 937-7618.</p>	<p>Teachers</p> <p>BRESLAU: Woodland Christian High School is accepting applications for a qualified teacher to assume duties in September, 1986, in combinations of math/sciences/computers. Please contact the school in writing: WCHS, R.R.#1, Breslau, ON N0B 1M0. This ad will run until February 7, 1986.</p>	<p>Teachers</p> <p>CLINTON: The Clinton and District Christian School is in need of a teacher for grade 2 for the period of April 1, 1986, to June 30, 1986. We also have an opening in the primary department for the next school year. Please send application with resume to the principal: Mr. R. Schuurman, c/o Clinton and District Christian School, P.O. Box 658, Clinton, ON N0M 1L0; Tel: (519) 482-7851.</p>	<p>Teachers</p> <p>RED DEER, ALTA: The Red Deer Christian School Society invites applications for the position of principal beginning the 1986/87 school year. The school is a K-9 interdenominational school, C.S.I. affiliated, with 150 students and 10 staff members. Send applications and resumes to: Mr. D. Plantinga, c/o Red Deer Chr. School, 14 McVicar St., Red Deer, AB T4N 0M2. Deadline February 15, 1986.</p>
	<p>Help Wanted</p> <p>Help Wanted Permanent full-time position offered for a service person. No experience required. Must have driver's license and be responsible and mature. Immediate employment. Write or call: Steamatic of Mississauga, 1662 Bonhill Rd., Unit 23, Mississauga, ON L5T 1E1. Phone: (416) 677-8151 and ask for Andy Louter.</p>	<p>Help Wanted</p> <p>BROCKVILLE: John Knox Christian School invites applications for a full-time teacher for its grades 1-2-3 class, effective immediately. Preference will be given to those who have their O.T.C. Special ed. and French an asset. Please send letters of application to Mr. Harold Somers, Principal, at 137 Pearl St., E., Brockville, ON K6V 1R2 or phone at (613) 345-1101 or 342-1474.</p>		
<p>Wanted</p> <p>Who can help? Mentally handicapped boy is saving stamps (world-wide). If you have any, please make Ralph happy. Send all stamps to: Ralph van der Woude 14490 - 106 A. Ave. Surrey, B.C. V3R 1T4</p>	<p>HELP WANTED Wholesale florist in Niagara Peninsula looking for salesperson. Please call (416) 892-5714.</p> <p>A Christian Daycare Centre requires an assistant supervisor and teacher with an E.C.E. diploma. Apply to Bayfair Daycare, Box 37, Pickering, ON L1V 2R2. Attention Sue Van Dyk or call 839-1842.</p>	<p>Help Wanted</p> <p>Small building construction firm in Eastern Ontario is in need of a young energetic working carpenter foreman. Year-round employment. Experience preferred but not essential. Send resume to: Box 2410, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.</p>		
<p>Accommodation</p> <p>Bed & Breakfast Kom terug naar Nederland. U kunt logeren aan de rand van Utrecht, F.150.00 per persoon per week. Inlichtingen: Mvr. Sneller, Pr. Irene Laan 53, Utrecht, or call G. Van Soelen (416) 454-1295 after 6 p.m.</p>				

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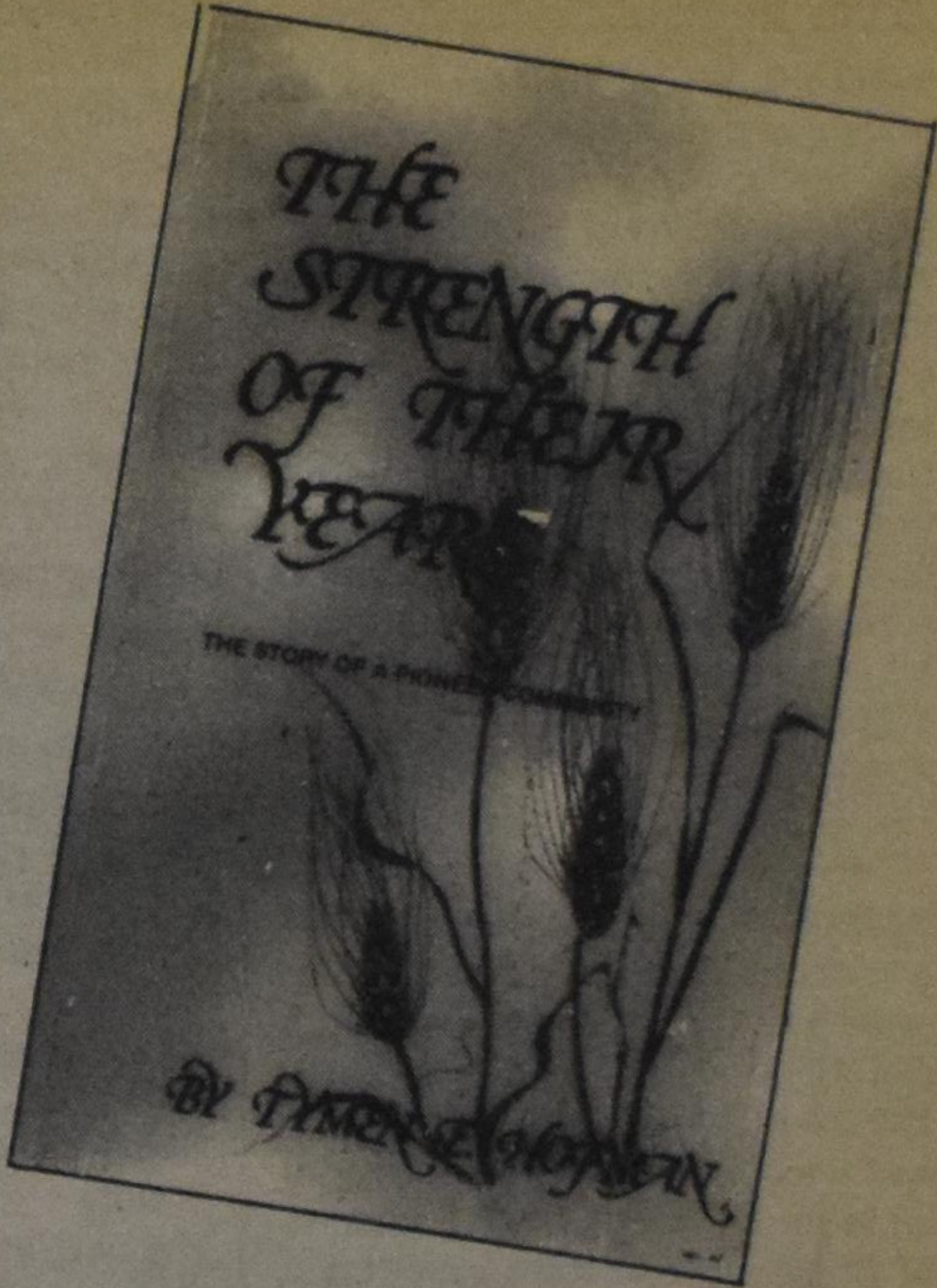
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Events

CALENDAR
of events

Jan. 22	Listen to CPJ's Gerald Vandezande at 2:30 p.m., appearing on the "Cherington Show," CHCH-TV Hamilton (Channel 11).
Jan. 28	Registration and first presentation on "Christianity and Politics" — a 13-week, Tuesday evening course coordinated by Gerald Vandezande of Citizens for Public Justice. For more information, please contact: The Registrar, Ontario Theological Seminary in Toronto (226-6380) or CPJ (979-2443).
Feb. 1	Concert by "The Torchmen," a gospel singing group, at 7:30 p.m., Faith CRC, 2265 Mountainside Dr., Burlington, Ont. Admission: \$5.00.
Apr. 26	25th anniversary celebration of John Knox Memorial Christian School, Fruitland, Ont.
May 17	Sarnia Christian School's Third Annual Family Break fast and Bedding Plant Sale at the school, 1273 Exmouth St., Sarnia, Ont.
May 16-19	Twelfth All-Ontario Y.C. Convention. Theme: "Trust and be Free." At Queen's University, Kingston, Ont. For registration contact your league secretary.
June 20-22	75th anniversary of the Burdett (Alta.) Chr. Ref. Church. Former members, friends and pastors are invited. For info. contact: Mr. D.C. Dykshoorn, 2109 35th St., S., Lethbridge, AB T1K 3B1.

Advertising Deadlines

Dated	Mailed	Display	Classifieds
Fri. Jan. 24	Tues. Jan. 21	Wed. Jan. 15-8:30a.m.	Thurs. Jan. 16-8:30a.m.
Fri. Jan. 31	Tues. Jan. 28	Wed. Jan. 22-8:30a.m.	Thurs. Jan. 23-8:30a.m.
Fri. Feb. 7	Tues. Feb. 4	Wed. Jan. 29-8:30a.m.	Thurs. Jan. 30-8:30a.m.

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Kerken in Nederland en Indonesie

"Samen kunnen wij proberen antwoorden te vinden op de vraag hoe wij als christenen en als christelijke geloofsgemeenschap in een moderne tijd een stijl van leven kunnen ontwikkelen die beantwoordt aan wat in de Bijbel het volgen van Jezus genoemd wordt. Een stijl die duidelijk maakt dat wij midden

in de wereld en de samenleving staan en mee willen werken aan het totstandkomen van gerechtigheid en vrede, maar ook dat wij kritisch staan tegenover materialistische, consumptivistische en individualistische tendenties in de moderne maatschappij die in tegenspraak komen met ons geloof."

"Wij zijn één in de overtuiging dat wij onze houding tegenover en onze verhoudingen met andersgelovigen en andersdenkenden niet moeten laten bepalen en beheersen door vooroordelen, maar dat wij bereid dienen te zijn ook naar hen te luisteren, van hen te leren en met hen samen te werken bij de opbouw van de samenleving. Het gesprek met hen willen wij bewust zoeken. En als Indonesische en Nederlandse kerken willen wij elkaar deelgenoot maken van de ervaringen bij en de resultaten van de gesprekken. Daarmee kunnen wij samen een bijdrage leveren aan het wereldwijde bezinningsproces op de dialoog met andere godsdiensten zoals dat gestimuleerd wordt door de Wereldraad van Kerken en het Rooms-Katholieke secretariaat voor niet-christenen.

In beide landen ook staan wij als kerken voor de taak ons in te zetten voor gerechtigheid, vrede en bewaring van de schepping."

"De Indonesische kerken ondersteunen de inzet van de Nederlandse kerken die zich keren tegen elke nieuwe stap in de bewapeningswedloop in de hoop daarmee een steeds verder gaande onheilspellende ontwikkelingen te kunnen tegengaan. Ieder van ons heeft telkens weer te leren wat in het licht van het evangelie de waardigheid van de mens is en wat zijn rechten zijn en hoe wij die kunnen realiseren. (Uit de boodschap van de conferentie van Dhyana Pura aan de kerken van Indonesie en Nederland).

Roem en liefde duren kort

*Ik was nog jong,
't Is lang geleen,
Toen 'k wandelde met
Antje
In 't dennenbos bij
Wuldersveen,
Gelukkig, hand in
handje.*

*M'n Antje deed verliefd
voor zes
En stoeide zonder
schromen.
Speels sneed ze met een
pennemes
In één der dikke bomen
Een grote A, een dito C,
Een hartje, ach hoe
olijk.
Ze kerfde zich de
ving'ren wee.
Toen lachte ze nog olijk.*

*We liepen door het bosje
heen
En zwoeren elkander
trouwe.
We waren jong, 't is lang
geleen.
Ze is nu ... een anders
vrouwe.*

*'t Is lang geleen, de tijd
die doodt,
Liet alles mij vergeten,
Totdat ik door de
kolennood
Wat stooksel zocht voor
't eten.
'k Bestelde hout en kreeg
weldra
Zes blokjes voor een
kwartje.
Op één daarvan, een C,
een A,
Gegriffeld in een hartje.*

*Dit teken deed mijn
liefdessmart
En Antjes beeld
herleven.
Lang stond ik met een
pijnend hart
Te rillen en te beven.*

*Tot ik kordaat het
blokje nam
En moedig ging aan 't
stoken,
Zo stond dra op mijn
liefdesvlam
M'n erwtensoepe te
koken.*

Minder mannen en meer vrouwen roken

(Canadian Scene) — Volgens een Amerikaanse expert roken er in Canada percentsgewijs meer vrouwen dan in enig ander land. Dr. Joseph Cullen van het National Cancer Institute in Washington zei dit

tijdens een recente conferentie over longkanker in Toronto. Hij zei dat er in de westerse landen steeds minder gerookt wordt, maar dat het roken in Canada minder snel afneemt dan in andere landen.

In 1984 werden er in Canada 62 biljoen sigaretten verkocht, vergeleken met 66 biljoen in 1982. Daaruit blijkt dat minder mensen roken dan voorheen. Dat komt echter alleen omdat mannen minder roken, aangezien uit de cijfers ook blijkt dat meer en meer vrouwen beginnen te roken.

In 1966 rookte 60 procent van de mannen in Canada, maar in 1981 was dit percentage gedaald tot 40%. Het aantal vrouwen dat rookt bleef echter staan op 43 procent. Het is verontrustend dat het aantal rokende vrouwen onder de 25 jaar in die jaren steeg van 20% tot 24% en dat het nog steeds stijgende is.

Deze neiging van jonge vrouwen om te gaan roken verontrust de experts. Zij zien het niet alleen als een gevaar voor die vrouwen zelf, maar

ook als een gevaar voor toekomstige geslachten. Het is namelijk ook gebleken dat vrouwen die roken kinderen baren die minder gezond zijn dan die van niet rokende vrouwen. Een longspecialist zegt dat zulke babies een drie keer zo grote kans hebben op longinfecties dan andere kinderen, vooral op latere leeftijd.

Het federale ministerie van gezondheid probeert een strategie te ontwikkelen die jonge mensen ontmoedigt aan roken te beginnen. Wayne Miller, een statisticus bij het ministerie in Ottawa, zegt dat meisjes van 12 en 13 vaak al met roken beginnen omdat zij zich dan meer ontspannen voelen op feestjes en andere dergelijke situaties. Zij besteden net zo veel aandacht aan roken als aan het leren dansen en zich opmaken. En wanneer zij zich later realiseren hoe gevaarlijk roken is voor hun gezondheid dan zijn zij er aan verslaafd met alle gevolgen van dien.

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Dutch

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Midden Sumatra

Ed Vanderkloet

Mijn oudejaars gebed werd bijna onmiddellijk verhoord want op 2 januari kreeg ik bevel de volgende morgen klaar te zijn voor vertrek naar Padang, hoofdplaats van Midden Sumatra.

Het vervoermiddel was een Dakota, een militaire uitvoering van de DC-3. Mocht u nu de indruk hebben dat we een prettige luchtreis begonnen in een luxueus passagierstoestel met stewardessen, heerlijk eten, drankjes, enzovoort dan hebt u het verkeerd begrepen.

Bij aankomst op het vliegveld werden we verwelkomd door een dikke, luidscheldende sergeant majoor van het KNIL die ons vroeg of we verd... van plan waren altijd zo laat te komen. Dit heerschap bleek de piloot te zijn, en we werden het wachtende toestel binnen geduwd met de aanmaning ons stil te houden en vooral niet te roken daar hij ons anders *teroes* eruit zou flikkeren. Daarna hees onze sergeant majoor zich in de cockpit en startte de motoren.

In de vrieskast

Inplaats van onmiddellijk weg te taxien (we waren immers zo laat) worstelde de piloot zich weer uit de stuurstoel, gevolgd door zijn tweederangs die rechts naast hem zat. Ze hesen zich in dikke duffelse jekkers met bontkraag. En dat in een temperatuur van zo'n 30 graden. We dachten dat ze stapelgek geworden waren, maar toen we een kwartier of zo later, na een hobbelige start, onze vlieghoogte bereikten snapten we ineens waar die kledingstukken voor dienden. Op zo'n zes duizend meter hoogte was het steenkoud in het onverwarmde vliegtuig en we zaten te bibberen in onze dunne tropenuitrusting, terwijl mijnheer de gezagvoerder en zijn collega lekker warm hun strootjes zaten te roken achter de volanten.

Zoals gezegd, het was een militair transportvliegtuig, d.w.z., inplaats van luxe leunstoelen was er een grote open ruimte met een paar lange latten die tegen de zijwanden getimmerd waren. Daar konden wij op zitten. De dikke piloot en zijn kameraad zaten heerlijk koffie te drinken uit een thermosfles maar wij, arme sloebers, mochten toekijken. Waar dat bevel om ons stil te houden voor diende zijn we nooit aan de weet gekomen maar het was volkomen overbodig want in de holle, ongeïsoleerde cabine was het lawaai van de twee motoren zo overdonderend dat een conversatie uitgesloten was.

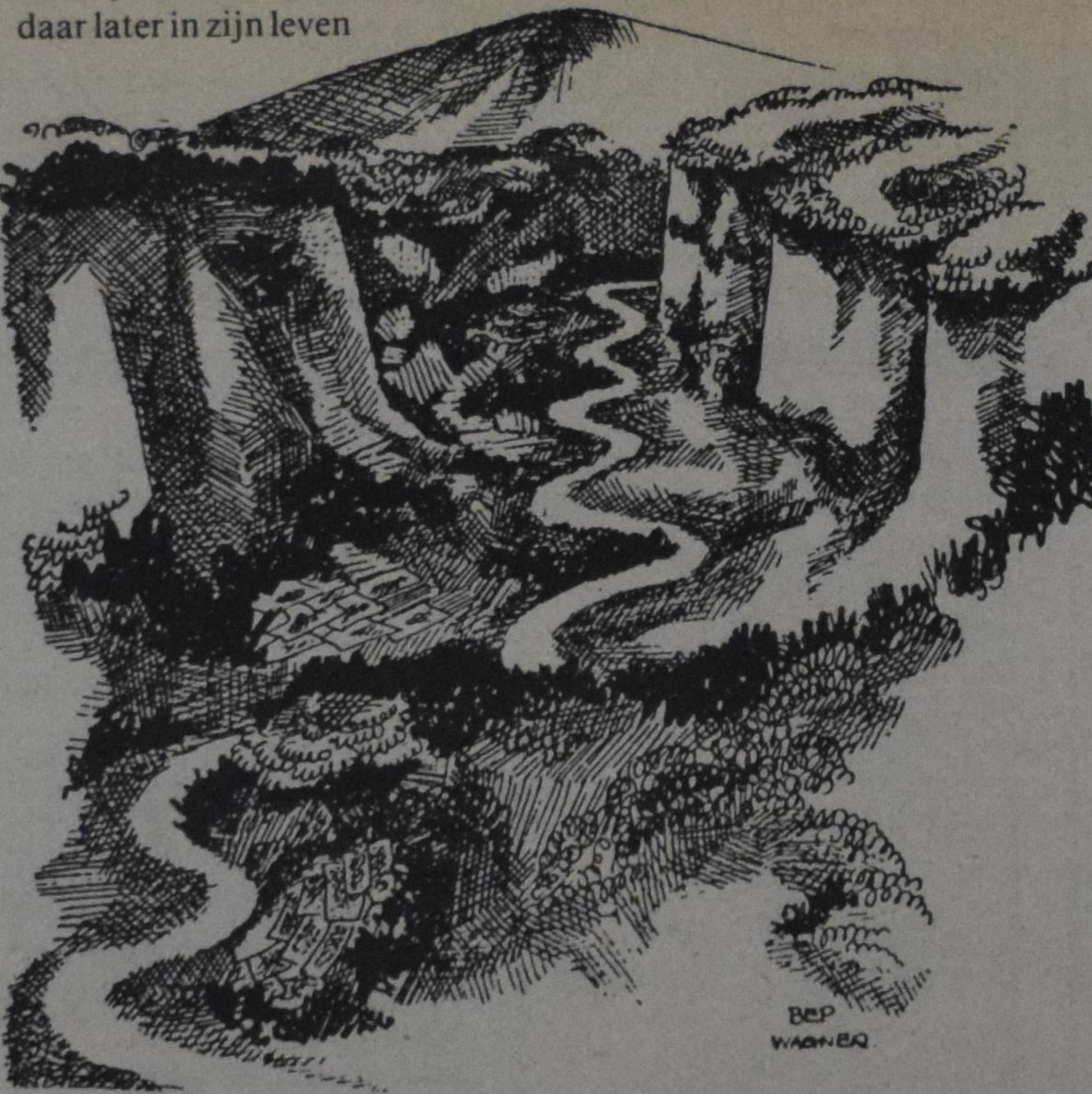
Het Sumatraanse landschap dat langzaam onder ons voorbijgleed bood weinig afwisseling. De eindeloze

oerwouden zagen er vanuit de lucht uit als velden boerekool. Na een tocht van vijf uur, waaronder een tussenlanding in Palembang, begon de Dakota te dalen en een kwartier of zo later landden we op het vliegveld van Padang aan de Westkust van Sumatra. Buiten was het snikheet. We verhuisden letterlijk vanuit een vrieskast naar een oven.

Over mijn verblijf daar valt eigenlijk weinig te vertellen want het duurde maar drie dagen.

Van de Apenberg naar de Aneikloof

Bijna onmiddellijk na aankomst in de pasangrahan (doorgangshuis) liep ik een bekende tegen het lijf. Het was Henk Binnema, een oude vriend en een zoon van onze dominee in Holland. (Henk, die jaren later in Belleville, Ontario is overleden, was een jongere broer van Rev. J. Binnema, velen van ons welbekend.) Hij liet me de stad zien en samen beklommen we de Apenberg. Er bestaat een inheems geloof dat iemand die eens op de Apenberg is geweest daar later in zijn leven



terugkomt. Nu ben ik wars van superstitie en bijgeloof maar ik hoop dat die voorspelling nog eens uitkomt.

Er kwam een telegram voor mij uit Bandoeng dat ik me zo spoedig mogelijk moest melden bij de staf van de 8ste afdeling artillerie in Fort De Kock. Het konvooi vrachtwagens vertrok 's morgens vroeg en jakkerde langs sawahs (rijstvelden) klappertuinen en slaperige kampongs. Vlak naast ons rezen de bergen hoog op en ik vroeg me al af hoe we daar ooit door konden komen toen de weg plotseling een nauwe

bergspleet indook.

Dit was de beroemde Aneikloof waar doorheen knappe ingenieurs een weg hebben aangelegd die zich slingerend omhoog werkt naar de Bovenlanden. Duizelingwekkend hoge rotsen rezen aan alle kanten omhoog en de Anei rivier bruistte en schuimde vlak langs de weg. Eindelijk waren we "boven." De broeiende hitte van de Benedenlanden maakte plaats voor een heerlijk koele temperatuur. Hier in de hoogte lag de stad Fort De Kock (nu Boekit Tinggi) aan de voet van twee reusachtige vulkanen, de Merapi en de Singgalan, die samen bijna een kwart van de lucht vullen.

Ik meldde mij bij het kantoor van de artillerie en werd warm welkom geheten door een sergeant majoor waarvan ik helaas de naam vergeten ben. Hij wees me een stoel aan. "Ga zitten en maak het je gemakkelijk. Ben je soms familie van onze kapitein?"

"Hoe zo?" vroeg ik.

"O, we hebben hier een kapitein van der Kloet. Je zult hem straks wel zien."

Geen familie, gelukkig

Op het afdelingskantoor was

had model gesalueerd en stond nog steeds in de houding.

"Wat bedoelt u," vroeg ik nogal onnozel.

"Wat ik bedoel is dat je je daarstraks op het afdelingskantoor niet aan mij hebt voorgesteld. Zoiets zijn we hier niet gewend."

Ik voelde me kwaad worden, maar militaire discipline had me genoeg geleerd om te weten dat je in dienst van een woede uitbarsting zelden beter wordt wanneer het een meerdere in rang betreft.

"Neem me niet kwalijk, kapitein, maar ik ben de vreemdeling hier. Ik heb vanmorgen meer dan tien onbekenden ontmoet op dat kantoor. 't Lijkt me toe dat het initiatief tot kennismaking meer bij u dan bij mij ligt."

Na deze terechtwijzing van een sergeant aan een kapitein verwachtte ik een behoorlijke "douw" (met drie strepen kun je tenslotte nooit tegen drie sterren op), maar vreemd genoeg bleef die uit.

"Hm," zei hij, "ga d'r bij zitten. Laten we es zien of we nog familie van elkaar zijn." Na een wat stroef gesprek — ik was nog verre van afgekoeld — kwamen we (tot mijn opluchting overigens) tot de conclusie dat onze voorgeslachten niet verwant waren. Ik was in Amsterdam geboren en getogen; hij kwam uit Deventer.

Patrouille lopen

Het was de bedoeling dat ik in Fort De Kock de geheime zou leren van de militaire administratie in Indie. Het zijn geheimen gebleven want de drie weken die ik daar heb doorgebracht werden uitsluitend besteed aan patrouille lopen in de rimboe op de hellingen van de Merapi en in het Karbouwengat, een 100 meter diepe kloof tussen het stadje en de Singgalan.

Die patrouilles waren zwaar werk; eindeloos sjouwen in het oerwoud door diepe ravijnen, over hoge bergkammen, en door natte sawahs. Drie of vier maal raakten we in hevige vuurgevechten met de "republikeinen," gewoonlijk "peloppors" genoemd. Door het dichte struikgewas was het gemakkelijk in een hinderlaag te lopen; de inlichtingendienst, die gewoonlijk uitstekend werk verrichtte, was niet feilloos.

Maar ook de tegenstander hield er een soort spionage dienst op na en wist vaak dat we in aantocht waren. Ze gebruikten bovendien mensen die zich in de hoge boomtoppen verscholen en die onze komst doorgaven aan hun vrienden. Op een keer werden we zelfs vanuit een boom beschoten door een sniper die echter zijn roekeloosheid met de dood moest bekopen. Toch was het patrouillelopen meestal een kwestie van blubber trappen. (Over één van onze mislukte nachtpatrouilles heb ik in het nummer van 15 november al

geschreven.)

We werkten nauw samen met de jongens van het bataljon Stoottroepen en andere infanteristen die door ons, artilleristen, gekscherend de mannen van het sokkenbataljon genoemd werden. Maar als het op het fijne werk aankwam waren de Stoters ons verre de baas. Slechts één keer hadden ze echt onze hulp nodig, toen een tot vesting omgebouwde kampong een lastig struikelblok vormde voor onze operaties. De artillerie kwam er aan te pas met vier stukken veldgeschut, en we maakten korte metten met het republikeinse fort. De commandant van onze afdeling was majoor Vos, een bijzonder fijn mens. In het burgerleven was hij leraar aan een



Neut: "En zo hep ik Taaie foor de zesde keer 't leefte gered!"

Taaie: "En dat is genoeg! Lame de seuvende keer maar legge!"

Christelijk lyceum (ik geloof in Rotterdam.) Overdag leidde hij een afdeling artillerie; 's avonds leidde hij een Bijbelstudie groep.

Kort verblijf

Midden Sumatra is het land van de Minangkabauers. Het is een stam die fanatiek Mohammedaans is. Maar op één punt verschillen ze radikaal van de rest van de Islamitische wereld en dat betreft de rechten der vrouw. Minangkabauers zijn vurige aanhangers van het matriarchaat, d.w.z., de vrouw heeft het voor 't zeggen. De moeders en de grootmoeders zijn de onbetwiste heersers in het gezin en de man heeft niets in te brengen in de opvoeding der kinderen. Het ei behoort aan de kip, niet aan de haan, is de algemene opvatting.

Toen in het midden van de vorige eeuw terugkerende Mekka pelgrims (z.g. Padris) probeerden om met geweld hun stamgenoten te bekeren van hun matriarchaat ketterij moest het Nederlandse gouvernement krachtig ingrijpen om de bevolking te beschermen tegen het drieste optreden der Padris.

Met m'n kameraden had ik het goed getroffen maar aan de nieuwe vriendschap kwam een abrupt einde toen ik een telegram uit Bandoeng ontving met de opdracht om mij onverwijld te melden bij het hoofdkwartier van de Leger Technische Dienst in Medan, Noord Sumatra, zo'n 1000 kilometer verder naar het noorden.

Ed Vanderkloet woont in Rexdale, Ontario.



**Als je 't mij
vraagt ...**

Syrt Wolters

Als je zolang kapper geweest bent, kun je natuurlijk veel vertellen

Dat moet ik nogal eens horen. Als je zo meer dan zestig jaar achter een kapstoel gestaan hebt kun je uiteraard veel vertellen. Maar als ik dan vertel dat ik die zestig jaar meer dan 200.000 keer iemand geschoren heb, dan kunnen ze mij niet geloven. Twee honderd duizend — hoe bestaat dat nou?

Maar u moet niet vergeten, dat, toen ik begon in 1925, begon ik als 'inzeper.' De kappers in die dagen schoren veel meer dan dat ze haar knipten. Veiligheidsscheerapparaten waren er nog niet; tenminste ze waren nog lang niet populair, and elektrische droogscheerapparaten had nog niemand van gehoord. Die dingen kwamen pas tegen the 2de Wereld Oorlog.

Geen knippen zaterdag

De meeste mannen kwamen

elke dag of om de andere dag bij de kapper om geschoren te worden. Je had ook klanten die maar twee maal per week kwamen en een enkele slechts eens per week. Maar 's Zaterdags kwamen ze natuurlijk allemaal.

Dus de Zaterdag waren altijd erg druk. Zo druk zelfs dat niemand het lef moest hebben om te vragen of z'n haar geknipt kon worden. Dat duurde veel te lang; daar wilden de geregelde scheerklanten niet op wachten. Daarom was er in de meeste kapperszaken van die dagen een algemene regel: Op Zaterdag en op Woensdagavond geen haarknippen.

Op Zaterdag begonnen we al om half acht 's morgens. Ik werkte in Koevorden vlak tegenover het spoor station en Hotel van Wely. (Het heeft nu geloof ik een heel andere

naam). Ik herinner me nog goed dat de stationschef Zaterdag 's morgens de eerste klant was; maar hij was ook één van de laatste klanten diezelfde Zaterdag: hij moest er Zondags toch ook goed geschoren uitzien.

De zaak was op Zaterdag open tot middernacht, want de zakenlui die de winkels open hadden tot 10 uur 's avonds moesten ook nog opgeknapt worden voor de Zondag! Vaak hebben we op die manier meer dan honderd mannen op een dag geschoren.

Goeie(?) oude tijd

Waar ik werkte ging het een beetje ouderwets toe. Twee spreuken hingen boven de spiegels. Eén ervan luidde: (Ik kan het nog zo afratelen) "Geen kleed noch sieraad kan bekoren, / Tenzij net gekapt en goed geschoren." De andere

zei: "Een proper hoofd en gladde kin, / Daar steekt der mannen schoonheid in!"

En weet u wat we betaald kregen voor één keer scheren? Een dubbeltje! Haarknippen kostte 15 cent. Moet je nou om komen: Shave and haircut two bits? Dat was in die goeie(?) ouwe tijd!

Doordeweekse dagen werkte ik van 8 uur 's morgens tot 8 uur 's avonds. Een vrije dag, behalve de Zondag, bestond niet. Niemand scheen er ook aan te denken. Lange dagen — dat was nu eenmaal zo.

En weet u wanneer ik me moe begon te voelen? Door de week zo tegen 7 uur in de avond, maar 's Zaterdags tegen 11 uur 's avonds. Je was gewoon ingesteld op lange dagen. Voor mij het sterkste bewijs, dat 'moe' zijn voor het grootste deel 'in je hoofd zit.'

Je leert veel

In een kapperszaak hoor je natuurlijk van alles, goed en slecht. Ik was nog maar 13 toen ik begon te werken. Als mijn moeder had geweten wat voor moppen en verhalen ik in de kapperszaak te horen kreeg, had ze zich vast nog veel meer zorgen over me gemaakt dan ze al deed. Ze zou veel gesprekken afgekeurd hebben voor mijn gekuiste oren.

Maar ik deed ook een heleboel levenswijsheid op. Niet dat ik dat direct besepte, maar later wel. Ik was b.v. heel vroeg op de hoogte met de politiek, vooral de plaatselijke politiek. De burgemeester, sommige wethouders en gemeenteraadsleden waren klant bij ons.

Ik herinner me, dat in de tijd van gemeenteraadsverkiezingen een Liberale wethouder zou spreken. Hij liet zich scheren voor die vergadering en hem werd verteld door een andere klant dat een van de socialistische raadsleden in debat met hem zou gaan. Waarop de Liberaal zei: "Hoe kan hij dat nou

zeggen; hij weet nog niet eens wat ik ga zeggen!"

Internationale politiek

Het was in die tijd dat Lindberg over de oceaan vloog. Dat soort gebeurtenissen werd haarfijn in de kapperszaak besproken, vooral nadat twee Franse vliegers, Nungesser en Coli in hun poging om de oceaan over te vliegen, faalden. Ze vertrokken van Parijs op 8 mei 1927 en men heeft nooit meer iets van hen gehoord. Een paar maanden later, gelukte het een jonge snotneus van 27 jaar uit America. Het nam hem meer dan 33 uur om op z'n eentje over de grote plas te vliegen! Onbegrijpelijk.

En dan hadden we die geweldige opwindning over het ophangen van die twee Italianen in Amerika, Sacco en Vanzetti, die, volgens de wereldopinie onschuldig opgehangen zijn. Levendig kan ik me de gesprekken in de kapperszaak herinneren.

Een andere gebeurtenis wat nogal veel tongen in beweging bracht was het Moratorium van President Hoover. Dat Moratorium betekende dat Duitsland vrijgesteld werd van het betalen van oorlogsschulden, die door de geallieerden opgelegd waren. Ik herinner me ook nog, dat een oudere man zei: "Dat kon wel eens te laat zijn. Het was een stomme fout van de geallieerden om zo'n schuld op te leggen. Ze hadden de dwaasheid daarvan acht jaar geleden moeten inzien. De gemeoederen in Duitsland zijn nu al veel te ver opgezweept door die gekke Hitler."

Daar heb ik nog vaak aan terug gedacht in de dertiger jaren en gedurende de oorlog. Wie van mijn lezers kan zich deze dingen nog herinneren? Volgende keer wat meer.

Syrt Wolters heeft een kapperszaak in het Empress Hotel in Victoria, B.C.

Nieuw immigratie programma wordt niet algemeen gewaardeerd

Ben Malkin

(Canadian Scene) — Het nieuwe immigratie programma dat onlangs door de minister van immigratie, Walter McLean, werd aangekondigd, wordt door de oppositie in het Lagerhuis een stap in de goede richting genoemd.

Leden van de Oppositie spraken echter kritisch over de voortdurende problemen waarmee sommige mensen te maken krijgen bij het indienen van een immigratie aanvraag. En het departement heeft ook niet alle voorstellen van de studietoelagen overgenomen. De studietoelagen had o.m. de opdracht om te bestuderen of de immigratie voorschriften overeenkwamen met artikel 15 van de Charter of Rights and Freedoms. In het rapport van de commissie wordt gezegd dat de voorschriften betreffende gezondheid wellicht onjuist zijn. In het rapport wordt voorgesteld om de thans bestaande voorschriften dienaangaande openbaar te maken, te herzien en meer flexibel te maken.

Lucie Pepin (lib.-Outrement) zei hierover: "Ik zou graag zien dat de minister het gemakkelijker zou maken voor gehandicapte mensen om naar Canada te emigreren en dat de beslissing tot toelating gebaseerd zou worden op bekwaamheid en niet een handicap."

Dan Heap (NDP — Spadina) klaagde erover dat het steeds moeilijker wordt voor gezinnen om te emigreren. Als

aan een heel gezin toestemming geweigerd wordt omdat een 12-jarig kind een spraakgebrek heeft, dan is het duidelijk dat we te maken hebben met een gezin uit de Derde Wereld en dat dit niet zou gebeuren met een gezin uit mijn eigen land van afkomst, Engeland.

Heap had nog meer voorbeelden van discriminatie waarvan hij het departement beschuldigde. Hij haalde voorbeelden aan uit het rapport van de commissie en zei:

"Het is in bepaalde landen moeilijk om een Canadees immigratie kantoor te vinden en daardoor kan het jaren duren voor een aanvraag tot immigratie behandeld wordt. Er is bijvoorbeeld maar een zo'n kantoor in India, twee in heel Afrika, twee in heel Centraal Amerika en in dit laatste geval worden alle aanvragen in Trinidad behandeld."

In de Verenigde Staten, Engeland en West Europa vindt men echter wel vier keer zo veel immigratie kantoren.

Niet alles negatief

Toch had men in het Lagerhuis wel waardering voor het nieuwe immigratie programma.

'Gezinshereniging blijft van het grootste belang' zo zei de minister in zijn rapport, en 'die worden ook in de toekomst met de grootst mogelijke spoed behandeld.'

Het aantal refugie's dat met hulp van de regering zal worden toegelaten in 1986 wordt verhoogd van 11.000 tot 12.000 en dit is verheugend, vooral

gezien het feit dat men in andere landen steeds minder refugie's toe laat.

'Verder worden deze refugie's ook beter geholpen dan voorheen, dank zij een extra bedrag van \$3 miljoen voor het Adjustment Assistance Program. Er is verder ook nog een aanvullend bedrag van \$750.000 beschikbaar voor agentschappen die zich bezig houden met hulp aan refugie's en andere behoeftige immigranten. In totaal worden in 1986 20.000 tot 23.000 immigranten verwacht die om menslievende redenen toegelaten zullen worden. Op de V.S. na laat Canada meer van deze mensen toe dan enig ander land in de wereld.

Onafhankelijke immigranten worden toegelaten aan de hand van een selectie systeem. In de meeste gevallen moet men aan bepaalde vereisten voldoen, ook wat betreft het beroep of vak van de betreffende personen, en in 1986 worden er in deze categorie 12.000 tot 15.000 immigranten verwacht, hetgeen in 1987 nog wat verhoogd zal worden.

Minister McLean zei tenslotte nog dat er 4.000 zakenmensen toegelaten zullen worden als immigrant in 1986, hetgeen 1.700 meer is dan in 1985. De minister voegde daar aan toe dat dit de immigratie van refugie's of gezinnen beslist niet in de weg zal staan.

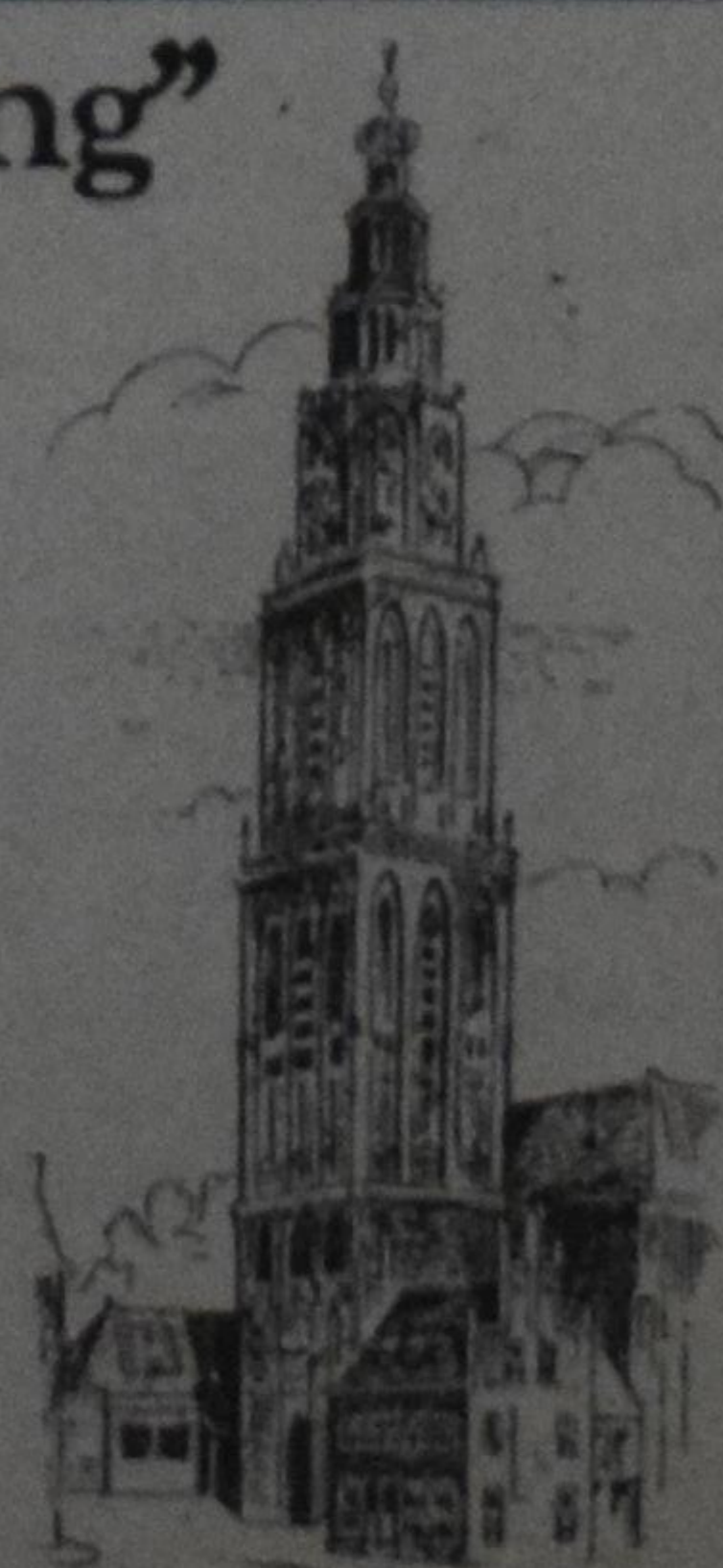
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Books

Child nurture

Excellent resource for Christian parents

For the Children's Sake, Susan Schaeffer Macaulay, Crossway Books, 1984, 165 pp. Reviewed by Irene Oudyk-Suk, Sarnia, Ontario.

Charlotte Mason (1842-1923) was a British educator and philosopher — ever heard of her? I hadn't, until I read Macaulay's provocative book, *For the Children's Sake*. Macaulay does not refer to Mason just in passing. In many ways *For the Children's Sake* is an exposition on Charlotte Mason's philosophy of education. It is an exposition worth reading.

This book is subtitled "Foundations of education for home and school." Its purpose is to provide parents and teachers with a way of looking at and doing education from a Christian point of view. Macaulay's children received most of their formal education at home or in alternative schools. Much of her book, therefore, concerns itself with home education. There is a small but growing number of parents who are choosing to educate their children at home. This book is an invaluable resource for them and they need not be Christian parents to appreciate many of the ideas in the book.

But this book is not only helpful for those interested in formal home education. Christian school teachers, both elementary and secondary, will find the discussion stimulating and applicable also to them. It's a good refresher book for those who took their last philosophy of education course many years ago.

I read this book not as a home educator or as a teacher but as a parent. Many of the ideas were immediately useful to me in child raising. It is also a challenging book for those who are involved and interested in the schools that are educating their children.

Children viewed as persons

The first and central concern of this book is that children be viewed as persons. One might wonder what is so earthshaking about the fact that children are persons. Of course children are persons. Unfortunately, children are not always treated as persons. Too often they are

simply objects that need to be prodded and pulled towards adulthood. Only as adults will they be accorded the full respect that is rightfully due all persons. Other times children are viewed as extensions of their parents instead of as persons in their own right. Listen to what Macaulay has to say about children as persons:

Take a small child on your knee. Respect him. Do not see him as something to prune, form, or mold. This is an individual who thinks, acts, and feels. He is a separate human being whose strength lies in who he is, not in who he will become ...

Look well at the child on your knee. In whatever condition you find him, look with reverence. We can only love and serve him and be his friend. We cannot own him. He is not ours. (pp. 12, 13)

When we view children as persons, as our fellow God-images, then it is just a short step to realizing that not only are we parents or teachers for our children but we are also their fellow pilgrims: "We walk side by side as human beings under the love and authority of Him who made us." (p. 19)

In this day and age when children must often fit into careers and are early on familiar with babysitters and absent parents, Macaulay reminds parents and educators that it takes time, and lots of it, to nurture children:

Sadly, our fast-moving generation is often so involved in the rat race that this gentle art of understanding, appreciating, and loving the child never has a chance to be practised by mother, father, or anyone else. We have to set our priorities straight. (pp. 48, 49)

Macaulay urges us to form relationships with our children, to take the time necessary to really find out what their needs are, to be their friends as well as their teachers or caretakers.

Beyond theorizing

Macaulay goes beyond theorizing. She tackles head on issues such as television,

discipline, self-control. She believes that children ought to learn habits such as truthfulness, unselfishness, concentration.

Perhaps one of the reasons I appreciated this book so much was because of Macaulay's emphasis on reading. I took am a great believer in encouraging children to appreciate the written word. One way to instil such appreciation is to read aloud to children. Reading with children fosters not only a love of literature, but it is also a wonderful way to spend time together. It is a great way to learn. It offers countless opportunities for discussion. Macaulay is convinced, and I must agree with her, that it is impossible to read too much to

children.

Another positive feature of this book is Macaulay's discussions on conveying religious values to children. It's not always easy to know how to make the Christian life concrete and visible to children, especially in ways that do not depend on boring and abstract verbalizations. Macaulay's ideas in this regard are helpful.

Macaulay is Edith and Francis Schaeffer's daughter. Reformed Christians and the Schaeffer's share many of the same beliefs about Christian living and this book is certainly no exception to that.

Perhaps the only criticism of this book is that it does not address the needs of children

who struggle to master the rational components of education. She assumes, for the purposes of this book anyway, that all children are equally capable. Macaulay relies heavily on a liberal arts approach to education and although she encourages learning through direct observation of nature or physical activity she still ultimately relies on the child's reasoning abilities. But we all know of children who for one reason or another are simply unable to read fluently or master the other aspects of a liberal arts education. This book does not provide many answers for adults concerned with such children.

Theology

The study of 20th century theological trends

Signs of the Kingdom: A Ragaz Reader, edited and translated by Paul Bock, foreward by M. Douglas Meeks; William B. Eerdmans Publishing Company, Grand Rapids, Michigan; 1984; softcover, 127 pp.; price: \$7.95 U.S. Rev. Johan D. Tangelder, Strathroy, Ontario.

Early twentieth century Swiss theology was vigorous and multiform. Earnest attempts were made to come to grips intellectually with the surging currents of this violent and revolutionary age. Leonard Ragaz (1868-1945) was one of his nation's leading theologians. He was a pastor in Basel and then a professor in Zurich. In his early years he espoused a liberal theology, strongly influenced by Hegelianism. In his spiritual pilgrimage, he discovered that the kingdom of God for the earth was the central teaching of the Christian faith. He was convinced that the Church was not coming to grips with social concerns and the class struggle. At one time he had contact with the American Social Gospel leader Walter Rauschenbusch. Over the years Ragaz became the representative of the religious-social movement. At the Peace Congress of the Socialist International in Munster, "he spoke of how God was building his Kingdom with unchurched people who were doing what Christians ought to be doing."

Ragaz opposed military service, but he didn't become an absolute pacifist. He

recognized that aggression could not be stopped without collective security.

Ragaz's writings have contributed to the later development of the theology of hope. With his strong emphasis on the worldly aspect of the Kingdom, he also became a forerunner of Liberation Theology.

The book gives a biographical sketch of Ragaz, excerpts from his works, articles, sermons, pamphlets,

and addresses. Through the selections insights are offered on his views on socialism, violence, war and peace, faith and economics, communism, unemployment and other topics.

Signs of the Kingdom gives the reader the opportunity to get acquainted with a neglected continental theologian of stature. This book shows again the worldwide influence of European theologians.

History

Affirming the Word

Reading the Bible as History by Theodore Plantinga, Burlington, Ont.: G. R. Welsh Company Ltd., 1980. Softcover, 110 pp. Price: \$4.95. Rev. Johan D. Tangelder, Strathroy, Ontario.

What place does the historical dimension have in so many stories and prophecies contained in the Bible? Is the Bible a history book? Plantinga says that the Bible is "indeed a history book — and much more besides." Biblical history is important. God acted in history. All the events recorded in Scripture are for our instruction and edification, and not just to satisfy our curiosity. We will fail to understand Scripture, if we don't accept the historicity of events and their contexts. "The Bible is not a history textbook in any modern, twentieth-century sense," says Plantinga, "but

our very salvation depends on the history it relates. That's why we must be thoroughly familiar with that history. Without such familiarity, the non-historical passages will not reveal their full meaning to us either." The Bible has been given not just to tell us how we can be saved, but above all to reveal God to us. God reveals Himself not only through the spoken Word, but also through history. The Bible must be read, therefore, "as a book of revelational history."

Plantinga pleads for an open approach to the language of Scripture, an approach not prejudiced by assumption and presuppositions foreign to Scripture. We must affirm that the Bible is the Word of the living God.

Plantinga explores many different topics, including Covenant History, Culture and Calling; God's Law and Moralism and The Day of Salvation and The Last Things. This short, well-written, important and timely work is refreshing reading. Recommended not only for pastors and teachers, but for all who want to become better equipped in handling the "Sword of the Spirit."

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